THE TEACHINGS OF LORD MAHĀVĪRA

[ŚRĪ-MAHĀVĪRA-VACANĀMṚTAM]

COMPILED BY

Pandit Dhirajlāl Shāh

Śatāvadhānī, Gaṇita-Dinamaṇi etc.

Translated into English

By

N. V. VAIDYA, M. A.

Foreword

BY

Dr. S. M. KATRE, M. A., Ph. D.

Lord Mahāvīra

Publisher s Note

It gives us great pleasure indeed to place before the public the English version of Sri Mahavira Vacana mrtam The work has been already edited and published with Gujarati and Hindi translations by Satavdhani Pandit Shri Dhirajlal Shah

It was however decided to include only a select number of Gathas in the English version and the work of selection was entrusted to a committee consisting of Pandit Shri Dhirajlal Shah Shri Fatehchand Zaverbhai Shah Shri Mansukhlal T Mehta Shri Pranjivan H Gandhi and Shri Ramnikchand M Zaveri It was our great good fortune that the committee secured valuable advice and guidance from Parama Pujya Ācarya Sri Vijayadharma Dhurandhar Sur shwarji Maharaj

A soon as a careful selection of *gathas* was complet ed the work of translating them was entrusted to Prof N V Vaidya M A a learned scholar and Professor of Ardhamagadhi Fergusson College Poona We are also grateful to Dr S M Katre M A Ph D an eminent s holar in the field of Oriental studies and Director of the Deccan College Post Graduate and Research Institute Poona for writing a Foreword to this usef l publication We feel happy and proud for the co operation of these two learned scholars who spared time inspite of pressing work and other major commit ments We extend our sincerest thanks to both these scholars

This publication is the result of the collection of Rs 8 756 25 made at the time of the celebrations of *Jinabhakti Mahotsava* in 1964

We take this opportunity to thank the members of the Committee, and all those who offered us their unstinted co-operation.

As decided earlier, we will shortly arrange to send this publication free to learned scholars in India and abroad.

Jayant Mahal
Churchgate, D Road
Bombay 1
12-5-67.

Ramanlal N. Parikh
Chairman
Śrī Mahāvira Vacanāmṛta
Pracāra Samiti.

PREFACE

It is now an accepted fact that Mahāvīra was a senior contemporary of Gautama Buddha and that Pārśvanātha, the twenty-third Tīrthaṁkara, must have preceded him by about two hundred and fifty years. It is thus obvious, that Jainism must have been a living faith even before the times of Pārśvanātha. We must be grateful to the inspiring and pioneering efforts of eminent scholars like Buhler, Jacobi, Winternitz, Dr. Bhandarkar and others, for removing many misconceptions, which were more or less due to the fact that Western Scholars were first attracted by Buddhism, and when they found a close similarity and affinity between the two, they concluded that Jainism must have been an offshoot of Buddhism

It is, however, very distressing and disheartening that Jainology is not yet receiving its proper place in the courses of curriculum of our Universities. Of course with the emphasis now on Technical and Scientific education, this is bound to happen. But at least for those who study Sanskrit and profess to be Indologists, a knowledge of Prakrits, like Pali, Ardhamāgadhī and Apabhraṁśa should be regarded as sine qua non The study of Prakrits and Apabhraṁśa is also very essential for a thorough knowledge and understanding of the most of the regional languages of our country.

From my own experience as a teacher of Ardhamāgadhī and Jain Philosophy, one of the most serious impediments in the study of the subject is the paucity of well-edited Texts, including Translations, Notes and Introductions, and other material like Dictionaries,

History of the Prakrit Literature etc. Then, there are hardly any Scholarships and Prizes in the Colleges and Universities for this particular subject, the only notable exception being the one Scholarship instituted long go in the Bombay University at the Intermediate Arts Examination.

I, therefore, take this opportunity of making an earnest request and fervent appeal to the Jain community —which is one of the most enlightened, religious-minded and well-to-do communities in India—to remedy this state of affairs I have, during the course of my teaching career, approached a number of individuals as well as Institutions and organisations, but I am constrained to confess that I have not succeeded in my efforts.

'Śrī Mahāvīravacanāmṛtam' is a modest attempt to place before the English-reading public, a small compendium or a general outline of the Teachings of Lord Mahāvīra, culled from the Jain Āgama or canonical texts Shri Dhirajlal Shah has already published this work with Hindi and Gujarati translations When he approached me with a request that I should undertake to edit the English version of the same, I accepted his suggestion most willingly But it should be noted that this is not a translation of the Hindi Edition.

I have made liberal use of the works of H Jacobi (S. B. E), Dr. P. L Vaidya, Prof K V. Abhyankar, Prof. N G Suru, Dr A. N. Upadhye, and other scholars, as well as the commentarial material on various texts My grateful thanks to all of them.

I am deeply indebted to Dr. S. M. Katre, for having consented to write a Foreword to this work. Saddled as he is with the gigantic work of the Great Sanskrit Dictionary, it was really very kind of him

to have spared some time for me. On behalf of myself and the committee, I offer him our grateful thanks.

I am also grateful to the committee, and to Shri Dhirajlal Shah particularly, for having given me this opportunity to associate myself in this worthy cause of the spread of Jainology I shall feel amply rewarded if this modest effort will be of some use in the proper understanding and appraisal of Jainism.

Lastly, I would like to conclude with the words of Acārya Srī Haribhadrasūri —

पक्षपातो न मे वीरे न द्वेषः कपिलादिषु ।
युक्तिमद् वचनं यत् स्यात्तस्य कार्यः परिग्रहः ॥

I have no predilection for the words of (Mahā) Vīra, nor do I despise (the views of) Kapila and the rest. The words (views) which appeal to reason—they alone should he accepted

Fergusson College,
Poona 4
Śrī Mahāvīra Jayantī,
April 1967.

N. V. Vaidya

FOREWORD

In a significant statement the Vedic seer expresses his view about Truth being one, but defined in various shades and colours by the initiated It is indeed in this sense that the great religious teachers of India have revived the original significance of the eternal Aryan tradition whenever it was in the danger of losing its moorings In this recurring pattern of revitalisation and revivification Bhagavān Mahāvīra, a senior contemporary of Bhagavān Buddha, has contributed in a unique manner Like his contemporary Bhagavān Buddha, Bhagavān Mahāvira spoke to the people in their own tongues and not in a sacerdotal medium which had become the sole means of communication in meaningless religious rites and rituals Buddhism spread outside India carrying its message to distant Thailand, Burma and Ceylon through the medium of Pali and in Central Asia through a special medium which Professor Edgerton has designated Buddhist Hybrid Sanskrit and a host of dialects which are related to the Indo European family of languages beginning with Tocharian and Old Iranian The tradition represented by Bhagavān Mahāvira, however, found expression within the subcontinent itself, first revitalising the literature and arts of peninsular India, the earliest representative literature in Tamil and other Dravidian languages stem from the inspiration which is drawn directly from the teachings of Mahāvira. The languages or dialects of the people which became the medium of communication fashioned by the teachings of Mahāvira constitute, in northern India, the major group of Middle and Modern Indo Aryan languages, while the earliest efflorescence in Dravidian owes its origin to the inspiration and teachings of

Mahāvīra. It is in this sense that the spirit of Bhagavān Mahāvīra survives in this subcontinent, apart from the art and culture monuments which testify to the living touch of the Master.

The teachings of the Lord, preserved in the Jaina canon, have been elaborated later in Prakrit, and to a greater extent in later Sanskrit literature. Having their origin in the common languages, with the rise of the great empires, Sanskrit also became a regular vehicle of expression, and corresponding to Buddhist Hybrid Sanskrit, we have also a Jain Hybrid Sanskrit which is the nearest approach to spoken Sanskrit untramelled by the prescriptive restrictions of scholastic grammars But it is primarily in Ardhamāgadhī that the original teachings have been faithfully preserved and transmitted. Like Pali and Sanskrit, Ardhamāgadhī and other Middle Indo-Aryan languages in which many of these teachings are preserved, are ordinarily beyond the reach of those who have not made a special study of these languages Though structurally these are simpler than Sanskrit, their study involves a special effort less strenuous than that required for Sanskrit, but along with the slow disappearance of this language from the school curriculum these also are on the verge of loss, to the great detriment for the development of our national languages It is particularly in this context that a selection of the gems of such teachings culled from many parts of the Canon and presented neatly in a subject-wise arranged group with English translation may be regarded as a welcome contribution not only to Indian literature, but also to world literature. The significant fact that English here functions as a ink world language to bring the message of Bhagavān Mahāvīra both to people in India and outside is an indication of the place it has carved for itself in the

community of nations. It is, therefore, appropriate that a selection of the salient teachings of the Master should be available to any world citizen both in its original garb and in its new dress, designed to illumine the dark corners of our intellect and spirit and take us on the true path at a time when our scientific and technical advances have taken us to the very brink of self-destruction The teachings adumbrated in this selection indicate the manner in which we first reform ourselves in order that the world order itself may be changed towards a saner and more tolerant way of life, through self-abnegation we may realise our true Self and thus revitalise the physical and material consciousness of the world. The appearance of this selection in its present form is timely and let me hope that the message it contains will reach every nook and corner of this earth · for it is noble and timeless and the greatest of men have practised it and achieved miracles of transformation In our own time the father of our nation, Mahatma Gandhi, has demonstrated in his life and teachings the force of truth which lives in this teaching and revitalised this country. But more needs to be done if the world is to be saved from the Frankenstein that our science and technology have created; we have lost our souls and have to rediscover the Truth which lives embedded in us, the way of life indicated by these scintilating verses will unfold that kingdom of heaven which must be established here and now in this world. I am sure that the publication of such a collection will greatly assist a citizen of the world to be a true world citizen and discover the Truth within himself.

Poona
25th April 1967

S. M. Katre

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Abbreviations

अव०	अवचूरि
आचा०	आचाराङ्गसूत्र (आगमोदयसमिति)
उ० or उत्त०	उत्तराध्ययनसूत्र Ed. by Prof. R. D. Vadekar & Prof. N. V. Vaidya, Poona
औप०	औपपातिकसूत्र Ed. by Prof. N. G. Suru, Poona
जीवा०	जीवाजीवाभिगमप्रतिपत्तिसूत्र (आगमोदयसमिति)
दश०	दशवैकालिकसूत्र Ed. by Prof. K. V. Abhyankar, Poona
चू०	चूर्णि or चूलिका
दशा०	दशाश्रुतस्कन्धसूत्र (आगमोदयसमिति)
नाया०	नायाधम्मकहाओ Ed. by N. V. Vaidya, Poona
प्रश्न०	प्रश्नव्याकरणसूत्र (आगमोदयसमिति)
प्रज्ञा०	प्रज्ञापनासूत्र („ „)
भग०	भगवतीसूत्र („ „)
भग०	भगवद्गीता
सम०	समवायाङ्गसूत्र (आगमोदयसमिति)
सूत्र०	सूत्रकृताङ्गसूत्र (श्रीगोडीपार्श्वजैनग्रन्थमाला Bombay)
स्थानाङ्ग०	स्थानाङ्गसूत्र (आगमोदयसमिति)

Exp. It has already been explained above that the world consists of living beings and non-living substances i.e. matter. There are, in all, six fundamental substances in this world; five of them are non-sentient, and one only is living or sentient. The living or sentient comes last simply because numerically the non-sentient substances are more in number.

The five non-sentient substances are as follows :–

(1) Dharma or Dharmāstikāya
(2) Adharma or Adharmāstikāya
(3) Ākāśa or Ākāśātikāya
(4) Kāla or Time
(5) Pudgala or Pudgalāstikāya : Matter.

It should be noted that the terms Dharma and Adharma have a peculiar significance in Jain metaphysics. Ordinarily the terms Dharma and Adharma stand for merit and demerit i.e. Punya and Pāpa in other systems of philosophy, but here they mean the fulcrum of motion and rest respectively; something that allows things to remain in motion or facilitates motion, and rest or inertia.

Out of these six substances, the five are said to be Astikāyas, because these substances comprise of, or possess spatial units, while Kāla is one without any spatial units. It is one—indivisible—unit, and hence it is not an Astikāya.

These six substances are said to be eternal and everlasting, i.e. they are not created by any outside

[1]

Viśva – Tantra : Cosmogony

The Universe

जीवा चेव अजीवा य एस लोए वियाहिए।
अजीवदेसमागासे अलोए से वियाहिए ॥ १ ॥
(उ० 36.2)

1. The World (Loka) is said to be that which consists of living beings as well as non-living substances (matter). But that wherein only a part of the non-living things, viz. Ākāśa or space exists, is called Non-world (Aloka).

Exp. This Universe of ours is divided into two parts : (1) Loka or World, and (2) Aloka or Non-world. The world is pervaded with Jīva i. e. living or sentient beings, as well as Ajīva i. e. non-living substances, or matter. The Aloka or the Non-world consists entirely of Ākāśa or space and nothing else.

धम्मो अहम्मो आगासं कालो पुग्गलजंतवो।
एस लोगो त्ति पन्नत्तो जिणेहिं वरदंसिहिं ॥ २ ॥
(उ० 28.7)

2. The Omniscient Jinas have laid down that the world is made up of Dharma, Adharma, Space, Time, Matter, and Souls (living beings).

agency or any Creator, nor are they liable to be completely destroyed. Of course they are liable to change or mutation. And hence it is that the universe, though eternal or permanent, still does undergo change or evolution.

It is remarkable and noteworthy that at a time when a Personal Creator, endowed with omniscience, omnipotence, and omnipresence was held responsible for the creation of the universe, Lord Mahāvīra advanced such a bold, startling, and at the same time a scientific thesis.

धम्मो अहम्मो आगासं दव्वं इक्किक्कमाहियं ।
अणंताणि य दव्वाणि कालो पुग्गलजंतवो ॥ ३ ॥

(उ० 28 8)

3. Dharma, Adharma, and Space are each of them said to be one (indivisible) substance only; but Time Matter and Souls are an infinite number of substances.

Exp. The substance Dharma pervades the whole world in one undivided or continuous form, and hence it is one. Though we can, intellectually, divide it into parts, in reality it is not capable of being divided into different parts. The same holds good for the substance Adharma also. But Kāla (time), Matter and the Souls,—these three are infinite in number, with the result that these substances cannot be enumerated or counted, i. e. they are innumerable or infinite. But it should be borne in mind here, that normally the philosophers name all those things

which cannot be (humanly or physically) counted, i.e. which are असंख्यात—countless or innumerable,—as infinite. But the Jain seers of yore have subdivided this category of innumerables under two heads : viz. (i) असंख्यात and (ii) अनन्त. The latter sub-division far too exceeds the former.

गइलक्खणो उ धम्मो अहम्मो ठाणलक्खणो ।
भायणं सव्वदव्वाणं नहं ओगाहलक्खणं ॥ ४ ॥
(उ० 28·9)

4 The characteristic (mark) of Dharma is motion, that of Adharma is immobility or stationariness, and that of space (Ākāśa), — which is the receptacle for all the other substances,—is to make room (for everything in the world).

Exp. In order to understand thoroughly every individual substance, we must be conversant with its distinguishing or characteristic features. Hence the definitions and the enumeration of the individual characteristics of each of the substances are enumerated here .—

Dharma-dravya :—This substance is characterised by motion. In other words, it is this substance which enables or facilitates movement in all the other substances, sentient or non-sentient, or which are mobile (त्रस), i.e. which can move *at their own will*. A question may arise, viz., if a substance moves of its own free will, where is the necessity to postulate or imagine the aid of another substance for its motion ?

The answer is, just as the fish, though endowed with an innate or natural faculty of swimming, cannot swim in the absence of water, even so, animate or inanimate substances, though possessing the faculty or power of motion, cannot use that power without the aid or presence of this substance, viz. Dharma (the fulcrum of motion). Even modern science has proved that any object that moves in space (Ākāśa) can do so only with the help of ether. (Scientists are not unanimous regarding the exact nature of ether, but there is every reason to believe, that they are tending towards the acceptance of the substance of Dharma gradually).

Adharma-dravya :—This is characterised by immobility or stationariness. In other words, those sentient or non-sentient substances that remain stationary or immobile of their own accord, can do so only with the help of this substance; e.g. though a human being has the power or faculty to remain stationary or immobile, still he needs the presence of a chair, a bed or a seat. Or just as a traveller, when he wants to rest, seeks a shelter, or the shade of a tree.

Dharma and Adharma pervade only the world (and not the Aloka). And so, mobility and immobility, on the part of any sentient or non-sentient substance is possible only in the Loka or world, and not beyond it, i.e. in the Aloka — outer space, or non-world.

Ākāśa-dravya :—The characteristic trait of this substance is to give room. In other words, it makes room within itself for all the substances in the world. And that is why all the objects in the world, mobile or immobile, are contained in the Ākāśa. That portion of the Ākāśa (space), which pervades the world, is termed as Lokākāśa (space), and that which is beyond or outside the world (Loka), is termed as Alokākāśa or outer space.

To sum up : Dharma-dravya is the principle or medium of motion; Adharma is the principle or medium of rest; and Ākāśa or Space, — giving room.

वत्तणालक्खणो कालो जीवो उवओगलक्खणो ।
नाणेणं दंसणेणं च सुहेण य दुहेण य ॥ ५ ॥

(उ॰ 28·10)

5. The characteristic of Time is duration (वर्तना) or modification or revolving; that of Soul — the realisation (उपयोग) or consciousness· of knowledge, perception, happiness, and misery.

Exp. Time has, as its characteristic, duration, continuance or modification. If we wish to ascertain the duration or modification of any object in this world, we can do so only by reference to, or *in relation to* Time; e.g. we say ‘ This thing exists ’; ‘ This thing was ’; or ‘ This thing will be ’; — all these forms of speech are only in relation to the time-factor, or time-element.

It should also be borne in mind, that when we refer to any action, change, or modification, the primary factor, or the main cause is (the element of) Time. No action or modification can take place, in this world, without the aid or presence of Time. Every small or great action, every change or modification presupposes the presence of Time; e.g. visiting a saint, or going to the theatre, reading books, and the very process of human existence, — conception, birth, childhood, youth, and age, — all these are based on Time. Time is a substance without corporeal form (Amūrta). And that is why it cannot be perceived or touched. In reality, Time is indivisible and one whole unit. But conventionally, and for our daily convenience, it has been divided into the following units in the Jain scriptures .—

(1) The smallest or indivisible unit of time	... 1 Samaya.
(2) Countless or innumerable Samayas	... 1 Āvalikā
(3) Numerous (lit. counted i.e. countable) Āvalikās	... 1 Śwāsa (one breath)
(4) Two Śwāsas (breaths)	... 1 Prāṇa
(5) Seven Prāṇas	... 1 Stoka
(6) Seven Stokas	... 1 Lava
(7) Seventy-seven Lavas	... 1 Muhūrta

(8) Thirty Muhūrtas ... 1 Day (Twenty-four hours)

(9) Fifteen days ... 1 Pakśa

(10) Two Pakśas (fortnights) ... 1 Month

(11) Two months ... 1 Season

(12) Three seasons ... 1 Ayana

(13) Two Ayanas ... 1 Saṁvatsara or Year.

(14) Hundred years ... 1 Century

(15) Ten centuries ... 1000 Years

(16) Eighty-four hundred thousand years ... 1 Pūrvānga

(17) Eighty-four lak pūrvāngas ... 1 Pūrva.

(Thus one Pūrva consists of 70560000000000 years)

The ancient seers have calculated figures even beyond these. But as figures are of no avail in calculating and arriving at those figures, they have resorted to उपमान, or certain formulae or comparisons. Thus, if you have a well, one yojana (eight miles), in length, one yojana in breadth (circumference), and one yojana deep, and fill it with extremely fine human hair and press them down in such a manner that even if an army were to march over it, the hair would not go down; and then if you were to empty that well by taking out one piece of hair at an interval of hundred years, then the time required to empty

the well constitutes one Palyopamā. Ten crores into ten crores of Palyopamās constitute one Sāgaropamā. Twenty crores into twenty crores of Sāgaropamās make one Kālacakra, and countless (innumerable) Kālacakras make one Pudgalaparāvarta.

There are six seasons (ऋतुs) in one year—Hemanta, Siśira (winter), Vasanta (spring), Grīṣma (summer), Varsā (rainy), and Śarad (autumn). There are two Ayanas —Dakśināyana and Uttarāyana.

Jīva :—The soul has, as its characteristic, Upayoga i.e. consciousness or realisation; i.e. the soul is endowed with the faculty of perception and knowledge. Darśana or perception is knowing an object in its outline, and Jnāna is knowing an object in all its details or thoroughly.

How can one know (the existence of) the Soul ? Or what is Soul ? That substance, or that which has the faculties of perceiving and knowing, and that which is capable of experiencing pleasure and pain, (happiness and misery), is the Soul (living substance). We can perceive and know, and we can also experience happiness and misery. Therefore, we are living beings. Animals, birds, beasts, worms, and insects also have the faculty of perception and knowledge, and are also subject to the sensation of pleasure and pain. Therefore they also are living beings. Even the plants, trees etc.,—fauna and flora — are also capable of experiencing pain and pleasure, and are, therefore, endowed with Soul - i.e. they are also living

substances. Thus, whatever (substance) is endowed with knowledge and perception, and is capable of experiencing pleasure and pain, is endowed with Soul or is a living substance. On the other hand, that which is denied these faculties, viz. knowledge and perception, and experiencing pleasure and pain, is Non-soul or Matter, and is devoid of consciousness, such as a stone, a piece of metal, or glass etc. They have neither the faculty of knowledge and perception, nor that of experiencing pleasure and pain.

नाणं च दंसणं चेव चरित्तं च तवो तहा।
वीरियं उवओगो य एयं जीवस्स लक्खणं ॥ ६ ॥
(उ० 28 11)

6. The characteristic of soul is knowledge, perception, conduct, austerities, energy (vitality), and realisation (of its developments or consciousness).

Exp. That substance which is capable of knowledge and perception, can undertake austerities and possesses consciousness, or is capable of realising the developments of the various attributes and qualities (mentioned above), is Soul or living substance. These qualities and attributes exist or inhere only in Jīva or Soul, and nowhere else.

सद्दंधयार-उज्जोओ पहा छायातवे इ वा।
वण्णरसगंधफासा पुग्गलाणं तु लक्खणं ॥ ७ ॥
(उ० 28·12)

7. The characteristic of matter is sound, darkness,

lustre (as of jewels etc.), light, shade, heat, colour, taste, smell, and touch.

Exp. Sound is regarded as the quality of Ākāśa or Space in certain systems of philosophy. Cp. शब्दगुणं आकाशम्. But even modern scientists have proved that sound is matter, and it can be recorded and reproduced, as e.g. in gramophone records, tape records, and by the wireless.

The chief characteristic of matter is colour, taste, smell and touch. Varṇa or colour is of five kinds: — (1) Kṛṣṇa—Black, (2) Nīla—Blue, (3) Pīta—Yellow, (4) Rakta—Red, and (5) Śveta—White. Rasa or taste is also of five kinds·–(1) Tikta—Bitter, (2) Kaṭu—Hot or pungent, (3) Madhura—Sweet, (4) Amla — Sour, and (5) Kaṣāya — Astringent. Gandha or smell is of two types :–(1) Sugandha—Sweet smell, and (2) Durgandha—Bad smell. Sparśa or touch is of eight types :–(1) Snigdha–Sticky (oily), (2) Rūkśa—Rough, (3) Śīta—Cold, (4) Uṣna—Hot,(5)Mṛdu—Tender, delicate, (6) Karkaśa—Hard, (7) Guru—Heavy, and (8) Laghu—Light.

[11]

Siddhas : The Liberated Souls

संसारत्था य सिद्धा य दुविहा जीवा वियाहिया।
सिद्धा णेगविहा वुत्ता तं मे कित्तयओ सुण॥ १ ॥
(उ० 36·48)

1. The living beings are said to be of two kinds:—(1) Samsārastha - those still belonging to the saṁsāra or worldly existance, and (2) The Siddhas — the liberated or perfected souls. The latter are of many kinds. Hear me explain them.

Exp. In this world there are infinite number of souls. They are broadly divided into two categories : (1) those belonging to the worldly existence, and (2) the liberated or perfected souls. Those living beings who, as a result of their past Karman—actions—are subjected to the cycle of births, deaths, and rebirths in this worldly existence, and are reborn again and again in one of the four states of existence, —viz. hellish beings, lower animals, human beings, or divine beings,—are souls belonging to Samsāra or the worldly existence; while those who, as a result of their having annihilated all their karman, free themselves from all bondages, and have crossed this ocean of worldly existence, are the Siddhas—liberated or perfected souls. These Siddha souls are of different types. They are described below :—

इत्थीपुरिससिद्धा य तहेव य नपुंसगा।
सलिंगे अन्नलिंगे य गिहिलिंगे तहेव य ॥ २ ॥
(उ॰ 36·49)

2. The perfected souls are those of women, men, as well as hermaphrodites; of orthodox (Jain ascetics), heterodox (heretics), as well as of householders.

Exp. Once the souls have attained Siddhi— liberation or perfection— then they are all similar; there is no distinction whatsoever. But they are not of the same type at the time of attaining liberation. The different kinds of perfected souls are described here only to point out the distinction prior to the attainment of liberation.

Souls, subject to the four-fold state of existence in this world, can attain liberation only as human beings, and in no other state of existence (not even as celestial beings). So the following description of the types of Siddhas refers only to their last birth as human beings. Human beings are of three kinds, according to their sex. (1) Female. (2) male, and (3) hermaphrodite (eunuchs). A human being belonging to any of these three types can attain liberation; e.g. Candanabālā — a female, Ilācikumāra (Ilāputta)—a male, and Gāngeya—a hermaphrodite, all attained liberation. In short, sex is no bar in the attainment of liberation. Whosoever annihilates all the karman, necessarily attains Mokṡa — liberation. Normally a human being attains liberation as a Jain monk (स्वलिङ्ग). But there are some exceptions to this

rule, and persons belonging to other orders of asceticism can also attain perfection. In their case, as a result of their previous karman, they recollect the life and practices of Jain ascetic life, and after complete abstention from all worldly things, and after attaining complete detachment, they ascend the spiritual ladder, and get to the state of Siddhas — perfected souls. Gautama Indrabhūti and others attained perfection as Jain monks, while Valkalacīrī, an ascetic (of Brahmanic order) attained perfection as a Tāpasa (Ascetic of Brahmanic order) There were others like Kummāputta etc., who were householders till their last breath, but who also attained perfection.

All this goes to prove that the external signs or marks (बाह्यलिङ्ग) are of no great value or importance. What is needed is the total annihilation of all the their karman in the attainment of perfection.

There are thus six types of Siddhas. But there are also nine other sub-divisions mentioned in the scriptures e.g. Prajnāpanāsūtra Pada I.

कहिं पडिहया सिद्धा कहिं सिद्धा पइट्ठिया।
कहिं बोंदिं चइत्ताणं कत्थ गंतूण सिज्झई ॥ ३ ॥
(उ० 36.55)

3. Where are the perfected souls obstructed (from going further) ? Where do the perfected souls reside (permanently) ? Where do they discard their bodies ? And where do they go and attain perfection (Where do they go on reaching perfection) ?

Exp. Those living beings who have annihilated the four types of harmful Karman (घाति), necessarily get rid of the remaining four non-destructive (अघाति) Karman at the time of discarding their bodies. The soul then regains its natural state, and starts moving upwards. Now the questions arise,—'How far does the Soul progress in this upward spiral movement ? And, if and when its upward march or progress is obstructed, where does it remain permanently ? Similarly, where does such a soul ultimately discard the body ? And where exactly does it attain perfection ? All these querries have been answered in the next verse.

अलोए पडिहया सिद्धा लोयग्गे य पइट्ठिया।
इहं बोंदिं चइत्ताणं तत्थ गंतूण सिज्झई ॥ ४ ॥

(उ॰ 36 56)

4. Perfected souls are obstructed from (entering) the Aloka (Non–world). They reside (permanently) on the top of the world Having discarded their bodies here i.e. on the earth, and having reached there (i.e. the top of the world)—they attain perfection.

Exp. The soul, by nature, has a tendency to move in the upward direction. But being fettered by karman – actions – it remains in the saṁsāra or worldly existence. Once the bonds or fetters of karman are snapped, and the karman is totally annihilated, it starts its natural upward motion. But this motion is possible only so long as the substance Dharmāstikāya,

i.e. the medium or principle of motion is present. It cannot move or go on beyond that, and so it comes to a halt as soon as the soul reaches the top of the world—i.e. on the boundary of Aloka or Non-world. If the soul were supposed to continue its movement beyond Loka, where Dharmāstikāya or the principle of motion, does not exist, then it will have a permanent motion and will never come to rest. And as Ākāśa or space is infinite, the soul then will go on moving till infinity, and this will be an untenable or ridiculous position.

The soul, therefore, that is moving upwards, comes to a standstill on reaching the top of the world. Having arrived to the highest point of the world (Lokāgra), it remains stationary there, and that is the permanent abode of the perfected or liberated souls. It stays there forever.

The soul about to, or on the point of, attaining perfection, discards the body here—in this world, and when the soul reaches the top of the world, then only it is said to have attained perfection. So the term ' Siddha ', should be understood to mean ' one who has reached the top of the world '.

The souls that have attained perfection are on par with the Arhats or Tīrthaṅkaras,—the highest souls, and deserve, therefore, the same regard, respect, and honour, as is shown to the Divine Arhats. (In the famous Pañca-Paramesthi-Mantra the Siddhas come next to the Arhats.)

अरूविणो जीवघणा नाणदंसणसण्णिया ।
अउलं सुहं संपत्ता उवमा जस्स नत्थि उ ॥ ५ ॥
(उ० 36 66)

5 They (i e the Siddhas) have no (visible) form, they are fully constituted of life (without any matter), are developed into (perfect) knowledge and perception, and they attain paramount happiness which admits of no comparison (whatsoever)

Exp The terms pleasure, happiness, etc as we use them are all relative terms It is not even possible for us mortals to conceive and imagine the perfect and supreme bliss of the Siddhas It defies all description

अत्थि एगं धुवं ठाणं लोगग्गंमि दुरारुहं ।
जत्थ नत्थि जरा मच्चू वाहिणो वेयणा तहा ॥ ६ ॥
(उ० 23 81)

6 There is one place, on top of the world, which is eternal (changeless), but very difficult to reach, and where there is no old age, nor death, nor disease, nor pain

निव्वाणं ति अबाहं ति सिद्धी लोगग्गमेव य ।
खेमं सिवं अणाबाहं जं चरंति महेसिणो ॥ ७ ॥
(उ० 23 83)

7 This place is (varioulsy known as (1) Nirvana (Mokśa or salvation), (2) (absolute) freedom from pain, (3) perfection, (4) the top of the world, (5) a place of (perfect) safety, (absolute) happiness, and completely free from any disturbance, or very quiet and peaceful, (only) the great sages reach it

तं ठाणं सासयं वासं लोगग्गंमि दुरारुहं।
जं संपत्ता न सोयंति भवोहंतकरा मुणी ॥ ८॥
(उ॰ 23.84)

8. That place is the eternal abode, situated on top of the world, and very difficult to reach (climb). Those sages, who have put an end to the stream of worldly existence, are (absolutely) free from sorrow and misery, once they have reached that place.

Exp. This world is but a temporary abode, and we are all like travellers. But the souls that reach the Siddha–śilā, have reached their journey's end and reside there permanently in perfect calm, bliss, and happiness

[III]

Jiva : The Soul

संसारत्था उ जे जीवा दुविहा ते वियाहिया।
तसा य थावरा चेव थावरा तिविहा तहिं॥ १॥

(उ० 36.68)

1. Living beings which still belong to the samsāra (worldly existence) are of two kinds :—(1) Trasa– or mobile, and (2) Sthāvara– or immobile. The latter are of three types.

पुढवी आउजीवा य तहेव य वणस्सई।
इच्चेते थावरा तिविहा एसिं भेए सुणेह मे॥ २॥

(उ० 36.69)

2 (1) Earth–lives,(2) Water–lives and(3) Plant–lives; these are the three kinds of immobile living beings; now hear from me their subdivisions.

Exp. Earth–lives are those that possess earth bodies; Water–lives possess water–bodies, and Plant–lives possess plant bodies. These three types constitute the Sthāvara or immobile living beings.

दुविहा पुढवीजीवा य सुहुमा बायरा तहा।
पज्जत्तमपज्जत्ता एवमेए दुहा पुणो॥ ३॥

(उ० 36.70)

3. The Earth lives are of two kinds :—(1)Sūkśma or subtile, and (2) Bādara–or gross. Each of them

is again of two types, viz. (1) Paryāpta—those that have obtained the necessary material powers to exist, and (2) Aparyāpta—those that have not obtained the necessary material powers to exist.

Exp. By Sūkśma or subtile are meant such minute living beings that are never visible to the (naked) eye, and can never be grasped, or even harmed by any means or weapons etc. Such subtile living bodies pervade the whole world (लोक). Bādara means gross, but a single gross Earth–bodied living being is also not perceptible to the (naked) eye. The gross Earth--bodied living being that we perceive is a mass of many Earth--bodied living beings. It is perceptible only collectively and never singly.

The living being belonging to this world, in its oblique movement --(as opposed to the upward movement of the liberated soul) – -goes on assimilating matter which is necessary and essential for its existence. This process or activity is technically called आहार--absorption of matter or material particles

By this process (of absorption of material particles), the soul, or the living being forms or builds up its body, sense--organs, respiratory system, faculty of speech, and mind. Technically these six constitute the perfect development (पर्याप्ति). But it is not given to *all* the worldly living beings to possess all the six constituents of perfect development. The one--sensed living beings possess only the following four, viz. nourishment, body--building, one sense–organ, and

respiratory system. Living beings possessing two to five sense-organs, and (असंज्ञी) i.e. those not endowed with mind,—possess only the five-fold development (excluding mind), while the rational living beings (संज्ञी) alone are capable of developing all the six.

It is also possible to divide the wordly living beings on the basis of the sense-organs they possess. Accordingly we get the following five sub-divisions :-

(1) Ekendriya—One-sensed living beings.
(2) Dvīndriya—Two-sensed living beings.
(3 Trīndriya—Three-sensed living beings.
(4) Caturindriya-Four-sensed living beings,
(5) Pañcendriya—Five- sensed living beings.

The first i.e. the Ekendriya living beings have only one sense organ. viz that of touch They can be conscious of it only through the medium of 'skin'. The second type, touch and taste. The latter is possible only with the help of the tongue. The third type, in addition to the first two, have the sense of smell with the help of the olfactory sense (घ्राण). The fourth, in addition to the first three, have the sense of sight (perception'. which is possible only with the help of eyes. The fifth type have, in addition to the four, the sense of hearing which is possible with the aid of the hearing organ viz. the ears.

The one-sensed living beings are capable of developing only the first four qualities. So they are termed as fully developed *only* when they have acquired

these four पर्याप्तिs (developments or faculties). They are termed as undeveloped if they have not fully acquired the four faculties, or if they die before acquring them. The Earth–bodied living beings are Ekendriyas, one–sensed living beings, and so they have to acquire the first four faculties.

None of the living beings die before they have fully developed at least the following three :–

(1) Nutrition, (2) body, and (3) a sense–organ or organs.

According to this classification, Earth--bodied living beings are divided into the following four major types :--

(1) Earth--bodied living being, which is subtile but fully developed.

(2) Earth--bodied living being, which is subtile but not fully developed.

(3) Earth--bodied living being, which is gross and fully developed.

(4) Earth--bodied living being, which is gross but not fully developed.

बायरा जे उ पज्जत्ता दुविहा ते वियाहिया।
सण्हा खरा य बोद्धव्वा सण्हा सत्तविहा तहिं ॥ ४ ॥
किण्हा नीला य रुहिरा य हालिद्दा सुक्किला तहा।
पंडुपणगमट्टिया खरा छत्तीसईविहा ॥ ५ ॥

(उ० 36·71–72)

4–5. The gross and fully developed Earth-bodied living beings are said to be of two kinds : (1) smooth, and (2) rough. The smooth ones are of seven kinds : viz.—

Black, blue, red, yellow, white, pale, dust, and fine dust.

The rough ones are of thirty--six kinds; (they are enumerated below).

पुढवी य सक्करा वालुया य उवले सिला य लोणूसे।
अय-त्तउय-तंब-सीसग-रुप्प-सुवण्णे य वइरे य ॥ ६ ॥
हरियाले हिंगुलए मणोसिला सासगंजण-पवाले।
अब्भपडलऽब्भवालुय बायरकाए मणिविहाणे ॥ ७ ॥
गोमेज्जए य रुयगे अंके फलिहे य लोहियक्खे य।
मरगय-मसारगल्ले भुयमोयग-इंदनीले य ॥ ८ ॥
चंदण-गेरुय-हंसगब्भे पुलए सोगंधिए य बोद्धव्वे।
चंदप्पह-वेरुलिए जलकंते सूरकंते य ॥ ९ ॥

(उ० 36·73–76)

6--9. (Pure) earth, gravel, sand, (small) stones, (big slabs of stone) or rocks, sea--salt, copper, iron, tin, lead, silver, gold and diamond. (Iron, only when it is in mines. Afterwards when the ore is taken out and turned into sheets etc. by chemical or other processes, then it is lifeless) This applies to all the minerals (from अयस् to मनःशिला). Orpiment (हरिताल), vermilion, realgar (मनशिला), Sāsaka -- a mineral,

antimony (अञ्जन), coral, mica, and sand mixed with mica; these are varieties of gross Earth–bodies, and to these are to be added the following fourteen kinds of precious stones :—

(1) Gomedaka—Hyacinth, (2) Rucaka—Natron (3) Añka, (4) Lohitākṣa, or Crystal (5) Masāragalla, or Emerald, (6) Bhuja–mocaka, (7) Sapphire (8) Candana, Gairika, or Hansagarbha, Red chalk (9) Pulaka, (10) Saugandhika—Sulphur (11) Candraprabha, (12) Lapis–lazuli, (13) Jalakānta, (14) Sūryakānta.

The different treatises on precious stones have described in details all these precious stones. So long as they are imbedded in earth, they are said to be sentient, and are classified as earth–bodies. But the moment they are taken out, they are life-less, and are included under the category of non-soul. Many of these precious stones have medicinal value also All these thirty-six earth-bodies can again be subdivided into numerous subdivisions on the basis of their colour, smell, taste, touch, and size or shape

दुविहा आउजीवा उ सुहुमा बायरा तहा ।
पज्जत्तमपज्जत्ता एवमेए दुहा पुणो ॥ १० ॥

बायरा जे उ पज्जत्ता पंचहा ते पकित्तिया ।
सुद्धोदए य उस्से हरतणू महिया हिमे ॥ ११ ॥
(उ० 36 84-85)

10--11 The water-lives are of two kinds : (1) subtile and (2) gross ones, and both of them are

again of two types, (1) fully developed, and (2) undeveloped.

The gross and fully developed are (again) said to be of five kinds :—

(1) pure water or rain water, (2) dew, (3) exudations or drops on grass etc , (4) fog or mist, and (5) ice (or hail).

The subtile Water-bodies also pervade the whole world like subtile Earth-bodies. But there is only one kind of subtile Water-body, and this subtile species is distributed all over the world.

दुविहा वणस्सईजीवा सुहुमा बायरा तहा।
पज्जत्तमपज्जत्ता एवमेए दुहा पुणो ॥ १२ ॥
बायरा जे उ पज्जत्ता दुविहा ते वियाहिया।
साहारणसरीरा य पत्तेगा य तहेव य ॥ १३ ॥
पत्तेगसरीरा उ णेगहा ते पकित्तिया।
रुक्खा गुच्छा य गुम्मा य लया वल्ली तणा तहा ॥ १४ ॥
वलया पव्वगा कुहणा जलरुहा ओसही तहा।
हरियकाया य बोद्धव्वा पत्तेगाइं वियाहिया ॥ १५ ॥
साहारणसरीरा उ णेगहा ते पकित्तिया।
आलूए मूलए चेव सिंगबेरे तहेव य ॥ १६ ॥
(उ० 36 92-96)

12-16. Plant-lives are of two kinds : (1) subtile, and (2) gross ones, and both of them are again subdivided into two, viz. fully developed and undeveloped.

The gross and fully developed Plant-lives are again said to be of two kinds : (1) multiple souls

having one body in common, or (2) each having its own—individual—body.

Those who possess their own (individual) body are said to be of many kinds: trees, shrubby plants, shrubs, big plants, creeping plants, grass, as also palms, plants, of knotty stems or stalks, mushrooms, water-plants, annual plants (i e. crops), herbs (green vegetables) etc., these are said to be plants possessing severally their own body.

Those plants that share one body in common are said to be of many kinds : (1) Ālūka, (2) Mūlaka —radish, (3) शृङ्गबेर—Ginger.

Exp. The subtile plant-lives, like the subtile earth-lives also pervade the entire world. Those plant-lives, which share one body in common with many, are said to be 'common-bodied' plant-lives, and those that have an individual body are said to be 'individual-bodied' plant-lives. But it should be noted that fruit, flower, bark or skin, stem or stalk or branch, roots, leaves and seeds, are each of them supposed to have individual bodies The following verse from the Jīvavicāraprakarana explains how to distinguish between a common-bodied plant-life and and individual-bodied plant-life.

गूढसिरसंधिपव्वं समभंगं महीरुगं च छिन्नरुहं ।
साहारणं सरीरं तव्विवरीअं च पत्तेयं ॥

That plant-life whose roots, veins and knots are concealed, which, when cut or broken, has equal parts,

whose fibres (तन्तु) cannot be separated, and whose cuttings can be replanted again, is called a common-bodied plant-life. One having none of these qualities, – (or having the opposite qualities), – is called an individual-bodied plant-life. Individual-bodied plant-life has many kinds.

The common-bodied plant-life also has different kinds or varieties; e.g. kandas like आलू, मूलक etc.

In short, all bulbous plant-lives are said to possess a common body. Similarly, all plant-lives, whose sprouts, foliage, fruit or seeds and veins are hidden or concealed underground, should also be known as common-bodied ones. These are also termed as अनन्त-काय—having an infinite number of bodies, because of the presence of infinite number of lives in each and every of its subtile body.

तेऊ वाऊ अ बोद्धव्वा उराला य तसा तहा।
इच्चेए तसा तिविहा तेसिं भेए सुणेह मे॥ १७॥
(उ० 36· 107)

17. The mobile (or movable) beings are known to be of three kinds; thay are as follows –(1) Fire-lives, (2) Wind-lives, and (3) those with an organic body (उदार). Hear from me their sub-divisions.

Exp. The fire and wind-lives are one-sensed (एकेन्द्रिय) living beings. But they are included under the category of mobile (Trasa) living beings, because they are capable of (voluntary) movement The Udāra (urāla), i.e. the living beings with organic

bodies are those that are capable of (voluntary) movement under stress and strain, i. e. when alarmed or scared.

Further subdivions of these three will be described later on.

दुविहा तेउजीवा उ सुहुमा बायरा तहा।
पज्जत्तमपज्जत्ता एवमेए दुहा पुणो ॥ १८ ॥
बायरा जे उ पज्जत्ता णेगहा ते वियाहिया।
इंगाले मुम्मुरे अगणी अच्चिजाला तहेव य ॥ १९ ॥
(उ० 36.108-109)

18–19. The Fire-lives are of two kinds: subtile and gross ones, they are further subdivided into two kinds, viz. (1) those that are fully developed, and (2) those that are undeveloped. The gross and fully developed ones are said to be of many kinds · e.g. burning charcoal and chaff, fire, flames of fire etc. Other kinds are,—meteors, lightning, and many other kinds besides

The subtile Fire–lives are but of one kind, and pervade the entire earth.

दुविहा वाउजीवा उ सुहुमा बायरा तहा।
पज्जत्तमपज्जत्ता एवमेए दुहा पुणो ॥ २० ॥
बायरा जे उ पज्जत्ता पंचहा ते पकित्तिया।
उक्कलिया मंडलिया घणगुंजा सुद्धवाया य ॥ २१ ॥
(उ० 36.117-118)

20-21 The Wind-lives are of two kinds · subtile and gross ones, they are further divided into two kinds, viz.

(1) those that are fully developed, and (2) those that are undeveloped.

The gross and fully developed ones are of five kinds : (1) Utkalikā –intermittent winds, or squalls, (2) Mandalikā—whirlwinds (having a circular or spiral motion), (3) Ghanavāyu—thick winds, sea—winds. These winds blow on the oceans and support the Vimānas (celestial regions) and the world, and have the density of snow; (4) high winds—making a din or humming sound; and (5) low winds or gentle breezes.

ओराला तसा जे उ चउहा ते पकित्तिया।
बेइंदिय-तेइंदिय-चउरो-पंचिंदिया चेव ॥ २२ ॥

(उ॰ 36.126)

22. Mobile beings with organic bodies—(i e animals)—are of four kinds —

(1) those possessing two sense–organs,

(2) those with three sense--organs,

(3) those with four sense–organs, and

(4) those with five sense--organs

बेइंदिया उ जे जीवा दुविहा ते पकित्तिया।
पज्जत्तमपज्जत्ता तेसिं भेए सुणेह मे ॥ २३ ॥

किमिणो सोमंगला चेव अलसा माइवाहया।
वासीमुहा य सिप्पीया संखा संखणगा तहा ॥ २४ ॥

पल्लोयाणुल्लया चेव तहेव य वराडगा।
जलूगा जालगा चेव चंदणा य तहेव य ॥ २५ ॥

इइ बेइंदिया एए णेगहा एवमायओ।
लोगेगदेसे ते सव्वे न सव्वत्थ वियाहिया ॥ २६ ॥
(उ० 36·127–130)

23–26. Living beings with two sense organs are said to be of two kinds . subtile and gross. Both are (again of two kinds each) :—(1) fully developed, and (2) undeveloped. Hear from me their sub-divisions —

(1) Worms, (2) Somangala, (3) Alasa, (4) Mātṛvāhaka (कनखजूरा), (5) Vāsīmukha—whose mouth is like a chisel or adze, many insects of this description, (6) Shells, (7) Conches, (8) Śankhanaka—very small conch-like animals, (9) Palloya, (10) Anullaya, (11) Varādaka-cowries, (12) Jallūya– (Jalaukasa) leeches, (13) Jālaka, (14) Candana – (they are animals living in water and on land.

These and many others like these, are the many kinds of beings with two sense organs. All of them live only in a part of the world; they do not live everywhere.

Exp. Those that are ordinarily termed as worms and insects come under the categories of two, three, or four-sensed living beings.

तेइंदिया उ जे जीवा दुविहा ते पकित्तिया।
पज्जत्तमपज्जत्ता तेसिं भेए सुणेह मे ॥ २७ ॥
कुंथुपिवीलिया दंसा उक्कलुद्देहिया तहा।
तणहारकट्ठहारा य मालुगा पत्तहारगा ॥ २८ ॥

कप्पासऽट्ठिमिंजा य तिंदुगा तउसमिंजगा ।
सदावरी य गुम्मी य बोद्धव्वा इंदगाइया ॥ २९ ॥
इंदगोवमाईया णेगहा एवमायओ ।
लोगेगदेसे ते सव्वे न सव्वत्थ वियाहिया ॥ ३० ॥
(उ० 36.136-139)

27–30. Beings with three organs of sense are said to be of two kinds: (1) subtile. and (2) gross ones. Both are either fully developed or undeveloped. Hear from me their sub-divisions.

(1) Kunthu, (2) Ants, (3) Bugs, (4) Ukkala (5) Uddehiya—White ants. (cp. उधई Mar., उदाई H.), (6) Tanahāra—Growing in grass, (7) Katṭhahāra—(काष्ठहार)—Breeding or growing in wood, (8) Māhīg or māluka (माळीण ? Mar.), (9) Patrahāraka—Growing on leaves, (10) Kārpāsa—Growing in cotton seeds, (11) Asthimajjā—Growing in seeds and fibres, (12) Tinduka, (13) Trapusa, (14) Minjaka, (15) Śatāvarī, (16) Gulmī, (17) Indagāiya or Indragopa.

These living beings with three sense--organs are of many kinds. They all live in a part of the world only, they do not live everywhere.

चउरिंदिया उ जे जीवा दुविहा ते पकित्तिया ।
पज्जत्तमपज्जत्ता तेसिं भेए सुणेह मे ॥ ३१ ॥
अंधिया पोत्तिया चेव मच्छिया मसगा तहा ।
भमरे कीडपयंगे य ढिंकुणे कुंकणे तहा ॥ ३२ ॥
कुक्कुडे भिंगिरीडी य नंदावत्ते य विंछिए ।
डोले य भिंगारी य विरली अच्छिवेहए ॥ ३३ ॥

अच्छिले माहए अच्छिरोडए विचित्ते चित्तपत्तए ।
ओहिंजलिया जलकारी य नीया तंतवयाइया ॥ ३४ ॥
इय चउरिंदिया एए णेगहा एवमायओ ।
लोगेगदेसे ते सव्वे न सव्वत्थ वियाहिया ॥ ३५ ॥
(उ० 36.145-149)

31-35. Beings with four sense organs are said to be of two kinds: subtile and gross ones. Both are either developed or undeveloped. Hear from me their sub–divisions or varieties .—

(1) Andhaka, (2) Pottiya—Pautika, (3) Flies, (4) Mosquitoes, (5) Bees, (6) Insects and Moths, (7) Bugs, (8) Kunkana, (9) Kukkuda - A small lizard ? (10) Nandyāvarta, (11) Scorpions, (12) Ṭola-Toad ? (13) Bhṛṅgarītaka—Crickets, (14) Virili or Virali, (15) Akśivedhaka, (16) Acchila, (17) Mahaya, (18) Acchirodaya, (19) Vicitrapatraka - Butterflies : having variegated wings, (20) Uhinjaliya, (21) Jalakārī (22) Tanniya ? (23) Tantagavāiya.

These and similar others, are the beings with four organs of sense. They are all of them said to be living in one part of the world only (and not everywhere).

पंचिंदिया उ जे जीवा चउव्विहा ते वियाहिया ।
नेरइया तिरिक्खा य मणुया देवा य आहिया ॥ ३६ ॥
(उ० 36.155)

36. Beings with five organs of sense are said to be of four kinds :—

(1) denizens of hell, (2) animals (lower animals : तैर्यक्--having an oblique motion), (3) human beings, and (5) celestial beings.

नेरइया सत्तविहा पुढवीसु सत्तसू भवे ।
रयणाभसक्कराभा वालुयाभा य आहिया ॥३७॥
पंकाभा य धूमाभा तमा तमतमा तहा ।
इइ नेरइया एए सत्तहा परिकित्तिया ॥३८॥
(उ० 36.156–157)

37–38. Denizens of hell are of seven kinds, and they are said to belong to seven different hells. The seven hells are .— (1) Ratnābhā – Ratnaprabhā, (2) Śarkarābhā – Śarkarāprabhā, (3) Vālukābhā–Vālukāprabhā, (4) Pankābhā–Pankaprabhā, (5) Dhūmābhā–Dhūmaprabhā, (6) Tamā – Tamahprabhā and (7) Tamatamā – Tamastamahprabhā.

Exp. The intensity of darkness increases from one hell to another, until in the seventh hell it reaches the maximum intensity of darkness.

पंचिंदियतिरिक्खा उ दुविहा ते वियाहिया ।
संमुच्छिमतिरिक्खा उ गब्भवक्कंतिया तहा ॥३९॥
(उ० 36.170)

39 Lower animals, possessing five organs of sense are of two kinds : (1) Sammūrchima— those which originate by ' generatio aequivoca ' – i. e. without being conceived in embryo etc., and (2) those which are born from the womb.

Exp. The animals of the first kind do not possess

the sense of mind. They grow or are born by assimilating the materials in their surroundings.

दुविहा ते भवे तिविहा जलयरा थलयरा तहा ।
नहयरा य बोद्धव्वा तेसिं भेए सुणेह मे ॥४०॥
(उ० 36.171)

40. Each of these is again known to be of three kinds :—(1) Aquatic, (2) terrestrial, and (3) aerial animals. Hear from me their subdivisions :—

मणुया दुविहभेया उ ते मे कित्तयओ सुण ।
संमुच्छिमा य मणुया गब्भवक्कंतिया तहा ॥४१॥
(उ० 36.194)

41. Men (human beings) are of two kinds listen to me describing them .—

(1) Men originating by generatio aequivoca, and
(2) men born from the womb.

Exp.—Human beings are of different types according to the country of their origin, colour, castes, races etc.

देवा चउव्विहा वुत्ता ते मे कित्तयओ सुण ।
भोमिज्जवाणमंतरजोइसवेमाणिया तहा ॥४२॥
(उ० 36 203)

42. Gods are said to be of four kinds. Hear me describing them —

(1) Bhaumeyakas,
(2) Vānamantara or Vyantara,
(3) Jyotiskas, and
(4) Vaimānikas.

[IV]

Karmavāda

The Doctrine of Karman

नो इंदियग्गेज्झ अमुत्तभावा अमुत्तभावा वि य होइ निच्चो।
अज्झत्थहेउं निययस्स बंधो संसारहेउं च वयंति बंधं ॥ १ ॥

(उ० 14.19)

1. The soul cannot be apprehended by the senses, because it possesses no corporeal form, and since it possesses no corporeal form, it is eternal. The bonds or fetters of the soul have been said to be caused by *bad qualities (such as मिथ्यात्व — wrong or misguided faith etc.)*, and they are the cause of the wordly existence.

Exp. A substance having one or more of the following qualities viz. colour, taste, smell or touch, is a corporeal substance—(Mūrta). But as the soul possesses neither of these qualities, it is Amūrta — not corporeal, or formless, and hence it cannot be apprehended by the senses An incorporeal substance is also a Nityadravya,–permanent or eternal substance; e. g Ākāśa. But the fundamental reason why this eternal and incorporeal soul is bound by the fetters of karman is because of unrighteousness, non–cessation of activity, passions, etc. The soul is compelled to go through the cycle of worldly existence in order to suffer the fruits of its own actions. Thus the

bonds of karman are the root cause of this wordly existence

But it is not, as if, the soul were absolutely bereft of all kārmic bonds in the beginning, and that at some later stage it acquired these bonds If we accept this position, then we shall be reduced to the untenable position that even the liberated souls also may, at some later stage, be bound by karmic fetters

But that is never possible And so it is only reasonable to suppose that this karmic bondage in regard to the soul is there right from the beginning In other words, this samsara or wordly existance is regarded as Anadi – without a beginning, but Santa– with an end Gold, e g is impure so long as it is in the mines, but when it is taken out and purified by fire etc all the impurities are removed, and it regains its natural purity Even so by means of austerities, self control etc , the soul gets rid of all the karmic bonds and regains its natural purity

सव्वजीवाण कम्मं तु संगहे छद्दिसागयं ।
सव्वसु वि पएसेसु सव्वं सव्वेण बज्झगं ॥ २ ॥

(उ० 33 18)

2 All souls are susceptible to (assimilating) karman-particles, flowing from all the six quarters the karman binds the soul in all its parts and the entire karman-particles bind or cover the whole soul in every way

Exp The six directions are the four cardinal points zenith and nadir The commentators quote

scripture saying that one - sensed (Ekendriya) living beings are bound by karman in three and more directions. According to the Dīpikā, the soul absorbs all material particles of a suitable nature (esp. the karmapudgalas), with which it comes into contact, i. e. all those that are in the same space with the soul, and assimilates them in the form of Jnānāvaranīya (knowledge - obscuring) karman etc., just as fire consumes everything within its reach, but nothing beyond it.

A particular variety or varganā of matter (pudgala) which is capable of being transformed into karman, is technically known as kārmana varganā or karma-pudgala.

Karma-varganās are physical molecules of a particular constitution which gives them the tendency to be attracted by Jīvas. They are otherwise known as karma-prāyogya-pudgala. The Jīvas and karma-varganās co-exist, and by the mere fact of contiguity, Jīva and kārmic matter come to-gether, the latter contaminating the former. This is explained by the analogy of 'अञ्जनचूर्णपूर्णसमुद्गकन्याय' i. e. a casket filled with collyrium powder becomes black by mere contact, (though its original colour is not black).

(This is a highly technical topic, and there are many treatises dealing with karman and how it affects the soul.)

जमिणं जगई पुढो जगा कम्मेहिं लुप्पन्ति पाणिणो ।
सयमेव कडेहिं गाहई णो तस्स मुच्चेज्जऽपुट्ठयं ॥ ३ ॥

(सू॰ I. 2·1·4)

3. For, in this world, all living beings suffer individually for their deeds. For the deeds they have done, they obtain (punishment or rebirth); none can escape the fruit of actions, except by suffering for it.

Exp. There are said to be eightyfour lakhs of yonis or species wherein a soul can be reborn. They are broadly divided into the following nine types :—

(1) Sacitta . Sentient – full of Jīvapradeśas.
(2) Acitta . Non-sentient.
(3) Sacittācitta : Mixed.
(4) Śīta . Cold
(5) Uṣṇa Hot.
(6) Śītoṣṇa : Mixed.
(7) Saṃvṛta Covered, veiled, or concealed.
(8) Vivṛta : Uncovered, open.
(9) Saṁvṛta – vivṛta Mixed. Partially open and partially closed

अस्सिं च लोए अदु वा परत्था
सयग्गसो वा तह अन्नहा वा ।
संसारमावन्न परं परं ते
बंधंति वेदंति य दुन्नियाणि ॥ ४ ॥

(सू॰ I. 7·4)

4. In this world or in the next, (the sinner suffers himself what he has inflicted on others) a hundred fold, or in some different form (of punishment).

Living beings in saṁsāra – cycle of worldly existence, go on ever acquiring fresh karman (by mind, speech or action), and suffer for their evil deeds.

Exp. This is the inexorable law of karman. You reap as you sow. Just as from a handful of seeds, one gets hundred or thousandfold yield (crop), even so one has to suffer hundredfold or more for one's evil deeds.

सव्वे सयकम्मकप्पिया
अवियत्तेण दुहेण पाणिणो ।
हिण्डन्ति भयाउला सढा
जाइजरामरणेहिऽभिद्दुया ॥ ५ ॥

(सू० I. 2·3·18)

5. All living beings are fashioned by (i. e. owe their present form of existence to), *their own* karman. They are always suffering some latent misery (अव्यक्त), and being always scared and terrified (by an unknown fear — but of which they are inwardly conscious), these timid and wicked beings wander (in this samsāra), being tortured by rebirth, old age, and death

Exp. Just as a criminal is always haunted by the fear of his evil deed, always afraid of being caught, similarly living beings also are always haunted by the fear of the unknown fate.

कामेहि य संथवेहि गिद्धा कम्मसहा कालेण जंतवो ।
ताले जह बंधणच्चुए एवं आउखयम्मि तुट्टई ॥ ६ ॥

(सू० I. 2·1·6)

6. (Being) addicted to worldly pleasures and (the company of) relatives (and friends), (they never pause even for a moment to think of the future); but in course of time they have to suffer for their own actions. And when the (span of their) life is exhausted, they must fall down– (die)– like a cocoanut, detached from its stalk.

Exp. Man regards himself as a sort of permanent fixture in this world In all the stress and strain of his worldly activities, he rarely tries to find time to think about the future – i e. beyond this life. But the icy hand of death strikes, and strikes unseen, and then he has to pay, and pay very heavily for all his misdeeds; and as it is entirely a 'personal account' – (प्रत्येकं पुण्यपापम्)– he has to suffer the consequences of his deeds, all by himself. Nobody can share them, either here or in the next world

तेणे जहा संधिमुहे गहीए
सकम्मुणा किच्चइ पावकारी ।
एवं पया पेच्च इहं च लोए
कडाण कम्माण न मोक्खु अत्थि ॥ ७ ॥
(उ० 4·3)

7. As a burglar caught in the breach of a wall, perishes by the act he himself had performed (viz. giving a breach in the wall), even so people, in this life and after death – (in the next life), can never escape (the fruit of) actions performed (by them.)

Exp. Here again the inexorable law of karman

is stressed. There is no escape from the fruit of actions, and one has got to suffer the consequences either here i. e. during this life, or in the next.

The commentator Devendra relates two stories of burglars. They are as follows :—

(i) A burglar is caught in the breach of a wall he himself had caused, by the owner of the house, who caught hold of the feet of the burglar as he was trying to enter the house (feet first). The burglar's accomplice, who was standing outside, started to pull him out of the breach by catching hold of his head. But in this tug-of-war, the burglar lost his life, being buried under the debris of the wall which collapsed.

(ii) A burglar entered a house by giving a small and probably an artistic breach in the wall. Next day, people gathered in front of the house, and started wondering how the thief could have managed to get access inside the house through such a small hole. The burglar also, apparently, could not resist the temptation of visiting the scene of his crime, and on hearing the remarks of the people assembled there, he started casting furtive glances at the breach in the wall and his own body. The vigilant police officers that were keeping a watch there, immediately captured him, and thus he was caught by his own action.

But it is more likely that the text refers to the first story, particularly because of the words 'संधिमुखे गृहीतः '– caught *in the breach* of the wall.

तम्हा एएसि कम्माणं अणुभागा वियाणिया।
एएसिं संवरे चेव खवणे य जए बुहो ॥ ८ ॥

(उ० 33.25)

8. Therefore, a wise man should know the various subdivisions (types) of these karmans, and should also exert himself to prevent (any new karman), and to destroy (the past) karmans.

जहा महातलागस्स सन्निरुद्धे जलागमे।
उस्सिचणाए तवणाए कमेणं सोसणा भवे ॥ ९ ॥
एवं तु संजयस्सावि पावकम्मनिरासवे।
भवकोडीसंचियं कम्मं तवसा निज्जरिज्जइ ॥ १० ॥

(उ० 30.5-6)

9-10. Just as a large tank, when its supply of water has been stopped, gradually dries up by the consumption of the water, and by evaporation, even so the karman of a well-controlled monk, acquired in crores of (past) births, is annihilated by austerities provided, however, that there is no (further) influx of bad karman

Exp. Karman can certainly be totally annihilated by self-control and austerities (Nirjarā) But no fresh karman must be allowed to enter the soul. If a tank is to be emptied of water, the first thing to be done is to stop the inflow of fresh water, and then to drain out or pump out the accumulated water Otherwise, the tank will never be emptied. Even so, a monk wishing to annihilate the past actions, must scrupulously avoid the influx of any fresh bad karman.

रागो य दोसो वि य कम्मबीयं
कम्मं च मोहप्पभवं वयंति ।
कम्मं च जाईमरणस्स मूलं
दुक्खं च जाईमरणं वयंति ॥ ११ ॥

(उ० 32·7)

11. Love (or attachment) and hatred are the seed (root–cause) that produces karman ;and they (the wise) say that karman has its origin from delusion, Karman again is the root (– cause) of birth and death ; and birth and death, they – (the wise)– call misery.

सुक्कमूले जहा रुक्खे सिंचमाणे ण रोहइ ।
एवं कम्मा ण रोहंति मोहणिज्जे खयं गए ॥ १२ ॥

(दशा० 5·14)

12. Just as when the roots have dried up (or withered), a tree does not grow even when it is sprinkled with water, similarly the karmans do not grow –(develop)–, once the Mohanīya (deluding or infatuating) karman is destroyed

Exp Out of the eight types of karmans, Mohanīya, or action–deluding, or infatuating karman is the worst Just as a man under the influence of intoxicants does not know what he is doing, similarly the man who is under the influence of Mohanīya karman, is infatuated–deluded–, and then there is no limit to what he might do.

जहा दड्ढाण बीयाणं ण जायंति पुण अंकुरा ।
कम्मबीएसु दड्ढेसु न जायंति भवंकुरा ॥ १३ ॥

(दशा० 5·15)

13. Just as when the seeds have dried up and withered (burnt), no fresh sprouts can spring forth from them, similarly once the seeds – (roots) – of actions have been burnt down (destroyed), then no further blossoms – in the form of rebirths – will grow from them.

जह मिउलेवालित्तं गरुयं तुंबं अहो वयइ एवं।
आसवकयकम्मगुरू जीवा वच्चंति अहरगइं॥ १४॥
तं चेव तव्विमुक्कं जलोवरिं ठाइ जायलहुभावं।
जह तह कम्मविमुक्का लोयग्गपइट्ठिया होंति॥ १५॥

(नाया० VI टीका)

14–15 Just as a (dried) gourd fruit, when it is covered with layers of soft earth (clay), becomes heavy and sinks down (in water), even so the soul becomes heavy because of the influx of karmans, and sinks to (i. e is born in) the lower types of births (the four – fold existence in samsāra). But the same (gourd fruit), when it is freed from the thick layers of clay, – (with the clay gradually being dissolved in water) – becomes light (attains its natural lightness), and floats on the surface of water, in like manner, the souls devoid of all the karmans, (attain their natural state), and go to the top of the world and reside there permanently.

Exp. Here also we get a very fine illustration from everyday life. A dried gourd fruit naturally floats on water. But if it is covered with thick layers of clay, then it becomes heavy and sinks to the

bottom. In course of time, however, the clay is bound to dissolve, and gradually the gourd starts to come up, until at last when the entire coating of clay has been dissolved the gourd floats on the surface of water. Similarly the soul, because of the influx of karman – particles, assimilates the eight – fold karmans, and thereby sinks down to the lower types of existence in the samsāra . viz. hellish being, lower animal, human being, or a god. But when all the karmans are annihilated by severe austerities and perfect self – control, the soul also rises upwards and goes to the top of the world – (Lokāgra), or Siddha-śilā, – the abode of siddhas, and never again returns to this samsāra

अट्ठ कम्माइं वोच्छामि आणुपुव्विं जहक्कमं।
जेहिं बद्धो अयं जीवो संसारे परिवट्टई ॥ १६ ॥
नाणस्सावरणिज्जं दंसणावरणं तहा।
वेयणिज्जं तहा मोहं आउकम्मं तहेव य ॥ १७ ॥
नामकम्मं च गोयं च अंतरायं तहेव य।
एवमेयाइं कम्माइं अट्ठेव उ समासओ ॥ १८ ॥

(उत्त० 33.1 to 3)

16, 17 and 18. I shall now explain the eight types of karman, in their due order and serially; being bound by these karmans, the soul has to revolve (go round and round) in this cycle of worldly existence. The eight karmans are .—

(1) Jnānāvaranīya : knowledge–obscuring karman. This karman prevents the soul from acquiring

(correct) knowledge; for instance we can normally see with our eyes, but if our eyes are covered by a strip of cloth, then though we have the eye-sight, still we are like a blind man.

(2) Darśanāvaranīya : This karman obscures the vision of the soul. Just as, when we wish to go and see a king or any eminent person, the usher, or the secretary, or the guard posted at the door, does not allow us to enter, and thus prevents us from seeing the person concerned. Similarly, this particular karman prevents the soul from having a true perception (correct perspective) of the things in this world.

(3) Vedanīya . This is further subdivided into two sub-divisions—(i) Sātāvedanīya and (ii) Asātāvedanīya i. e. (1) Pleasure and (2) Pain-experiencing karman. The soul, by nature, is free from these Dvandvas, viz. pleasure or pain, but because of the influence of karman, it undergoes these feelings. Just as a man, who tries to lick the blade of a sword which is smeared with honey, would have a pleasant sensation while tasting honey, but when the tongue is cut by the sharp blade, he experiences pain Pleasure and pain are always tied up together. and when we have the one, the other is just round the corner.

(4) Mohanīya This karman infatuates and deludes the soul, thus preventing right faith and right conduct It is like an intoxicant; just as a person, who is under the influence of strong alcohol, does not know what he is doing, similarly, under the influence

of Mohanīya karman, the soul also is unable to distinguish between right and wrong.

(This is like conscious error and unconscious error. The effects of unconscious wrong doing are boundless, as the wrong—doer himself also is not aware or conscious of the harm he will do.)

(5) Āyuṣkarman : This karman determines the span of life of a living being (soul) in a particular birth. This is comparable to the sentence of imprisonment, just as a prisoner is forced to stay in a prison according to the sentence awarded by the judge, the soul also is alloted a span of life according to its Āyuṣkarman.

(6) Nāma-karman : Name-giving karman. This determines the body, colour, name, fame etc. of a living being. Just as a painter paints a painting with the aid of different colours, and gives it a name, even so the Nāmakarman is responsible for the various aspects of a living being.

(7) Gotra - karman : This karman determines, and is responsible for the status, high or low, of a living being in the samsāra. It is like a potter, who fashions and moulds different types of earthenware, some of low quality and others of a high quality.

(8) Antarāya karman : Karman that puts in obstacles in the way of the soul in attaining higher powers (labdhis). The analogy given in regard to this is that of a treasurer of a king. Even though the king

may issue an order that you should be given a lakh of rupees, you do not get it, unless the treasurer hands it over to you. And many a time he tries to put in all sorts of obstacles in the way of your getting it; e. g. he would say, the treasury is closed to-day, the keys are misplaced, and so on. This karman prevents the soul from attaining the special labdhis or high attainments, such as charity, gain (legitimate one), enjoyment of pleasures, and power to exert or energy; e. g. sometimes, you may want to do a thing, but you do not feel like doing it. The soul is willing – but the flesh is weak.

This karma – destruction takes place either consciously (Sakāma-nirjarā), or unconsciously (Akāma-nirjarā). Even if we do good unknowingly, we get the fruit of it just the same.

Though all souls have initially a uniform nature, the diversity that we see in the world is because of their individual karman.

[V]

Rare Acquisition : Or Four Requisites

चत्तारि परमंगाणि दुल्लहाणीह जन्तुणो ।
माणुसत्तं सुई सद्धा संजमम्मि य वीरियं ॥ १ ॥
(उ० 3 1)

1. Four things of paramount value are difficult to obtain here (in this world), by a living being : (1) human birth, (2) religious instruction, (3) faith in the (true) religion, and (4) energy to practise self-control.

Exp. These four are regarded as very rare and precious possessions, and so naturally are not easy to obtain by living beings It is of course universally acknowledged that human birth is a very precious and most valuable thing. Man is called 'the crown of creation', but he forgets that he is born a human being as a result of a very great strenuous effort on his part, and he should not waste the precious opportunity, but rather make the most of it. And that is why he is exhorted here to acquire the other three precious possessions if he wants to get the best out of his life in this world.

माणुस्सं विग्गहं लद्धुं सुई धम्मस्स दुल्लहा ।
जं सोच्चा पडिवज्जन्ति तवं खन्तिमहिंसयं ॥ २ ॥
(उ० 3·8)

2. And though they–(the living beings)–be born with a human body, it will be difficult for them to hear (the true) religious instruction, on hearing which, they will undertake austerities, forgivingness, and abstinence from injury to (all other) living beings (Ahimsa)

आहच्च सवणं लद्धुं सद्धा परमदुल्लहा ।
सोच्चा णेआउयं मग्गं बहवे परिभस्सई ॥ ३ ॥

(उ० 3·9)

3. And though, per chance, they may (get an opportunity to) hear the (true) religious instruction, it will still be very difficult for them to believe in it (implicitly, i. e. faith in the true doctrine is still more difficult) For there are many (in this world) who, even after hearing (or being shown) the right path, stray from it

Exp There are so many religious preceptors, who are proclaiming and shouting that they alone have realised the truth, and theirs is the only way to attain mokṡa. Naturally one gets confused in all this din, and being pulled and swayed in all directions, it is very difficult to make the correct choice Supposing, per chance, one does make the choice, implicit belief and faith is still-more difficult. Man is like a doubting Thomas, and is ever likely to swerve from the right path.

सुइं च लद्धुं सद्धं च वीरियं पुण दुल्लहं ।
बहवे रोयमाणा वि णो य णं पडिवज्जई ॥ ४ ॥

(उ० 3·10)

4. Then after hearing the true religious instruction, and even after pinning their faith in it, the strenuous effort (required to translate it into practice) is still (more) difficult For, there are many who, though they approve of it, are still unable to practise the religion.

Exp. Mere listening to and approving of the true religion is not enough. One must also practise what one believes Just as all the theoretical knowledge of swimming will not enable a man to float on water unless he has actually put it into practice, even so, mere belief in religious tenets and principles is not enough, unless one puts them into practice.

माणुसत्तम्मि आयाओ जो धम्मं सोच्च सद्दहे।
तवस्सी वीरियं लद्धुं संवुडे निद्धुणे रयं ॥ ५ ॥

(उ० 3·11)

5. He, who after having been born as a human being, listens to, and also (firmly) believes in the true religion, and (further) strenuously practises it as a monk, alone guards himself against the influx of karmans, and also shakes off (gets rid of) all the sinful karman-particles, (or dust, accumulated over years and in the past births).

सोही उज्जुयभूयस्स धम्मो सुद्धस्स चिट्ठई।
निव्वाणं परमं जाइ घयसित्तिव्व पावए ॥ ६ ॥

(उ० 3·12)

6. One, who is straightforward (alone) obtains purity, one, who is pure, will (alone) be steadfast in

religion; he–(such a soul alone)–reaches the highest Nirvāna (mokśa), resembling (in lustre) the fire fed (lit. sprinkled over) with ghee.

भोच्चा माणुस्सए भोए अप्पडिरूवे अहाउयं ।
पुव्विं विसुद्धसद्धम्मे केवलं बोहि बुज्झिया ॥ ७ ॥

(उ० 3·19)

7. After having enjoyed the unrivalled human pleasures throughout the life, and at the proper time, such a soul obtains absolute knowledge (later on), on the strength of his pure religious merit acquired before (in former life or lives).

चउरंगं दुल्लहं नच्चा संजमं पडिवज्जिया ।
तवसा धुयकम्मंसे सिद्धे हवइ सासए ॥ ८ ॥

(उ० 3·20)

8 Realising that the (above-mentioned) four requisites are very difficult to obtain, he–(a living being)–should undertake–(exert in)–self-control and after having shaken off (destroyed) all the remnants of his (past) karman, he will become an eternal, perfect or liberated soul.

[VI]

Self-conquest Or Self-control

सरीरमाहु नाव त्ति जीवो वुच्चइ नाविओ।
संसारो अण्णवो वुत्तो जं तरन्ति महेसिणो ॥ १ ॥
(उ० 23.73)

1. The body is said to be the boat and the soul is said to be the sailor. The samsāra (worldly existence) is said to be the ocean which is crossed (only) by great sages

अप्पा खलु सययं रक्खियव्वो सव्विन्दिएहिं सुसमाहिएहिं।
अरक्खिओ जाइपहं उवेइ सुरक्खिओ सव्वदुहाण मुच्चइ ॥ २ ॥
(दश० चू० 2.16)

2. One must always guard oneself – (one's soul)– (from all evil), by having all the sense-organs properly controlled. In case the soul is not well-guarded, it takes to the path leading to birth (and death); while if well-controlled, it becomes free from all (worldly) sorrows and misery.

जस्सेवमप्पा उ हवेज्ज निच्छिओ चइज्ज देहं न हु धम्मसासणं।
तं तारिसं नो पयलेन्ति इन्दिया उवेंतवाया व सुदंसणं गिरिं ॥ ३ ॥
(दश० चू० 1.17)

3. One, whose soul is thus firmly established in religion, would fain abandon (sacrifice) his body, but never the religious precepts (or instructions). Such an (illustrious) one is never swayed away by

the senses, just as the severest of stormy gales can never shake the mount Meru.

Exp. It is only the weak-minded that yield to their senses. The strong ones keep them under control. A furious gale or storm will uproot even the strongest of trees, but the mount Meru, will never be affected or budged even an inch.

अप्पा चेव दमेयव्वो अप्पा हु खलु दुद्दमो ।
अप्पा दन्तो सुही होइ अस्सिं लोए परत्थ य ॥ ४ ॥

(उ० 1 15)

4 The Self alone should be subdued, for it is very difficult to subdue it, he who has subdued his Self becomes happy in this world as well as in the next

Exp. Self-conquest is the real conquest and not the conquest of others, it is the key to the real happiness in this world as well as the next By Ātman here is to be understood the inner or inherent tendencies of a living being'

वरं मे अप्पा दन्तो संजमेण तवेण य ।
माहं परेहि दम्मन्तो बंधणेहि वहेहि य ॥ ५ ॥

(उ० 1 16)

5 It is far better that I (myself) should subdue my Self by self-control and austerities, rather than be subdued by others with fetters and corporeal punishment

अप्पा नई वेयरणी अप्पा मे कूडसामली ।
अप्पा कामदुहा धेणू अप्पा मे नन्दणं वणं ॥ ६ ॥

(उ० 20 36)

6. My own Self is the river Vaitaranī, my own Self is the Kūṭaśālmalī tree; my own Self is the (miraculous) desire-yielding cow (kāmadhenu), and my own Self is the park Nandana (paradise)

Exp. Vaitaranī is a river in hell, whose waters are saline and very bitingly cold like the blade of a razor The Kūṭaśālmalī is also a tree in hell, whose leaves are also very sharp and piercing.

The idea is that one's own Self is responsible for the tortures in hell or pleasures in heaven

अप्पा कत्ता विकत्ता य दुक्खाण य सुहाण य।
अप्पा मित्तममित्तं च दुप्पट्ठियसुपट्ठिओ॥ ७॥

(उ० 20 37)

7 My own Self is the doer and un-doer of misery and happiness (in this world), my own Self is my (best) friend or (worst) foe, depending on whether it acts well or badly.

जो सहस्सं सहस्साणं संगामे दुज्जए जिए।
एगं जिणेज्ज अप्पाणं एस से परमो जओ॥ ८॥
अप्पाणमेव जुज्झाहि किं ते जुज्झेण बज्झओ।
अप्पाणमेवमप्पाणं जइत्ता सुहमेहए॥ ९॥

(उ० 9 34-35)

8 A man may conquer thousands and thousands of invincible foes (but that is of no real consequence); his greatest victory is when he conquers only his own Self.

Exp. The conquest of Self is far more difficult than the conquest of external enemies.

9. Fight with your (own) Self; what is the good of fighting the external (foes)? By conquering one's Self through– (by means of) – one's own Self, one obtains (true) happiness

पंचिंदियाणि कोहं माणं मायं तहेव लोहं च।
दुज्जयं चेव अप्पाणं सव्वं अप्पे जिए जियं ॥ १० ॥
(उ० 9.36)

10. The five senses, (the four passions, viz.) anger, pride. delusion and greed, are all difficult to conquer, (equally difficult it is to conquer) one's own Self. But one who has conquered his Self, has conquered everything (else in the world).

न तं अरी कंठछेत्ता करेइ जं से करे अप्पणिया दुरप्पा।
से नाहिई मच्चुमुहं तु पत्ते पच्छाणुतावेण दयाविहूणो ॥ ११ ॥
(उ० 20 48)

11 Even his enemy. who cuts his throat, will not do the evil-minded person as much harm as he will do to himself, the man, who is devoid of compassion (and pity) will feel repentence, and realise (the folly of his evil deeds), in the hour of death. (But then it is too late !)

जा पव्वइत्ताण महव्वयाइं सम्मं च नो फासयई पमाया।
अनिग्गहप्पा य रसेसु गिद्धे न मूलओ छिन्दइ बंधणं से ॥ १२ ॥
(उ० 20·39)

12. He, who after renouncing the world (and becoming a monk), does not strictly (correctly) observe

the (five) great vows through carelessness, does not restrain himself properly (is not self-controlled), and is addicted to the pleasures of senses, such a monk will never (be able to) cut asunder the fetters (of the kārmic bonds that bind his soul).

से जाणं अजाणं वा कट्टु आहम्मियं पयं ।
संवरे खिप्पमप्पाणं बीयं तं न समायरे ॥ १३ ॥

(दश० 8·31)

13. Having committed a wrong (or sin, i. e. having taken an irreligious step) knowingly or unknowingly (consciously or unconsciously), he should immediately revoke it (restrain himself), and should never repeat it a second time (again)

पुरिसा ! अत्ताणमेव अभिनिगिज्झ एवं दुक्खा पमोक्खसि ॥१४॥

(आचा० III. 3·119)

14 O man ! You (better) control and curb your own Self ! Thus alone will you be free from (all) sorrows and misery.

[VII]

Mokśa–Mārga

The Road To Liberation (The Path Of Liberation)

नाणं च दंसणं चेव चरित्तं च तवो तहा।
एयमग्गमणुप्पत्ता जीवा गच्छंति सोग्गइं ॥ १ ॥
(उ० 28 3)

1. (Right) knowledge, (right) faith, (right) conduct, and austerities Those who follow this (four-fold) path will attain the best state of existence (final beatitude)

Exp One, who has renounced the world, aspires after final liberation or mokśa But the problem is, which is the right path leading to mokśa ? There are so many roads and cross-roads, and naturally one gets perplexed. The choice of the right path is very important if he wants to reach his destination Here is described the right path to liberation, and that consists of (right) knowledge, faith, conduct and austerities One who keeps to this path scrupulously, will certainly reach the destination, viz mokśa

Right knowledge, right faith, and right conduct— these are called the Ratnatraya – The Three Jewels.

नाणेण जाणई भावे दंसणेण य सद्दहे।
चरित्तेण निगिण्हाइ तवेण परिसुज्झई ॥ २ ॥
(उ० 28 35)

2. By (right) knowledge one knows (the true nature of) things, by (right) faith one believes in them, by (right) conduct one controls (the influx of) karman, and by austerities one attains purity

तत्थ पंचविहं नाणं सुयं आभिणिबोहियं।
ओहिनाणं तु तइयं मणनाणं च केवलं॥ ३॥

(उ० 28 4)

3. Knowledge is fivefold .—

(1) Ābhinibodhika (also called Mati) - knowledge obtained by the soul with the help of the five senses and the mind.

(2) Śruta — knowledge derived from scriptures, or from hearing lectures, preaching etc.

These two are termed Parokśa – i. e indirect, or mediate, because the soul gets this knowledge not directly, but through some other medium The remaining three are Pratyakśa or direct

(3) Avadhi – Supernatural or extra sensory perception. The soul gets this knowledge without the aid of the senses and the mind, but there is a limit (avadhi) to the extent of this knowledge, depending on the spiritual progress of the individual soul This knowledge is natural or inborn in the case of celestial and hellish beings (Bhavapratyayika), while in the case of other living beings, it is Kśayopaśamika – i e arising as a result of partial destruction and suppression of karman But this knowledge, by its very nature is limited (avadhi)

(4) Manahparyāya .—Thought or mind – reading ; ratiocination. This is higher than Avadhi

(5) Kevala :—Absolute knowledge There is *nothing* that a kevalin does not know He knows everything – past, present and the future. This is the highest type of knowledge, and the soul, after attaining this, becomes Siddha – a liberated or a perfected soul.

नादंसणिस्स नाणं नाणेण विणा न हुंति चरणगुणा ।
अगुणिस्स नत्थि मोक्खो नत्थि अमोक्खस्स निव्वाणं ॥ ४ ॥
(उ० 28·30)

4 Without (right) faith, there cannot be (right) knowledge, without (right) knowledge there can be no (right or) virtuous conduct; without virtuous conduct there cannot be release or freedom from karman (release from bondage), and without release from kārmic bondage, there cannot be Nirvāna (liberation or perfection)

Exp Right faith, right knowledge and right conduct—these are the three essential pre-requisites of mokśa And these three are regarded as the Ratnatrayi – 'The Three Jewels', for an aspirant after mokśa

Without right faith (सम्यग्दर्शन), right knowledge (सम्यक्ज्ञान) is not possible, and unless one has the first two, right conduct (सम्यक्चारित्र) is not possible. These must be acquired in the order they are given. Then only the progress will be on the proper lines.

तवो य दुविहो वुत्तो बाहिरब्भन्तरो तहा।
बाहिरो छव्विहो वुत्तो एमेवब्भन्तरो तवो ॥ ५ ॥
(उ० 28 34)

5. Austerities (penance) is two-fold : (1) External and (2) Internal. Both external and internal are sixfold each.

Exp. That which 'heats' the mind and the humours (धातुs) in the body, is called tapas. This is the best means for karma-destruction. The 'External' is calculated to bring about the purity of the body, while the 'Internal' aims at the purity of the mind

अणसणमूणोयरिया भिक्खायरिया य रसपरिच्चाओ।
कायकिलेसो संलीणया य बज्झो तवो होई ॥ ६ ॥
(उ० 30.8)

6 The External austerities are (1) Anaśana · fasting ; (2) Ūnodarikā (or Avamodarikā). eating less than one needs, (or gradual reduction of food); (3) Bhikṣā-caryā collecting alms, (4) Rasaparityāga. abstention from dainty food or delicacies; (5) Kāyakleśa · mortification of the flesh; (6) Samlīnatā· withdrawing oneself within, by being very careful with the body and limbs, (i e. he must be very careful in all his movements).

पायच्छित्तं विणओ वेयावच्चं तहेव सज्झाओ।
झाणं च विउस्सग्गो एसो अब्भिंतरो तवो ॥ ७ ॥
(उ० 30.30)

7. Internal austerities are. (1) Prāyaścitta: expiation of sins, (2) Vinaya politeness, or humility, (3) Vaiyāvṛtya: serving the Guru (preceptor) and elders, (4) Swādhyāya· study (of the scriptures), (5) Dhyāna meditation (of the auspicious type); and (6) Vyutsarga (or Vyavasarga) abandoning all bodily care, total disregard of the body.

खवित्ता पुव्वकम्माइं संजमेण तवेण य ।
सव्वदुक्खप्पहीणट्ठा पक्कमंति महेसिणो ॥ ८ ॥

(उ० 28 36)

8. Having destroyed their past karman by means of self-control and austerities. the sages proceed towards (the goal i e mokśa), which is free from all sorrows and misery.

तस्सेस मग्गो गुरुविद्धसेवा विवज्जणा बालजणस्स दूरा ।
सज्झायएगंतनिसेवणा य सुत्तत्थसंचिंतणया धिई य ॥ ९ ॥

(उ० 32.3)

9 This is the path leading to it (i e mokśa). serving the preceptors and elders (senior monks), to avoid always the (company of) foolish and ignorant people, to apply oneself to one's studies, to resort to solitude, to ponder and meditate on the meaning of scriptures, and fortitude.

Exp A traveller on the road to mokśa, must also possess the following qualities, if he is to make rapid progress —

(1) Humility serving the preceptors and elderly

saints is of great importance, and helps him in the acquisition of knowledge of the scriptures etc

(ii) Avoiding the company of the foolish: Satsanga, or the company of the good, serves as a fillip to a newly initiated monk. On the other hand, the company of the foolish will retard his progress

(iii) Swādhyāya Study of scriptures or his daily lessons

(iv) Solitude This also is very difficult in the case of a novice, and so he should particularly cultivate this

(v) Meditating and pondering on the meaning and significance of the scriptures He must utilise properly every minute of his time, and should not allow his mind to remain vacant or idle An idle mind is devil's workshop

(vi) Fortitude courage to bear any hardships, and a balanced mind

[VIII]

Sādhanā–krama

Steps To Self-realisation

सोच्चा जाणइ कल्लाणं सोच्चा जाणइ पावगं ।
उभयं पि जाणई सोच्चा जं छेयं तं समायरे ॥ १ ॥

(दश० 4 11)

1. One learns what is beneficial and what is sinful (only) after hearing (the words of the preceptor); both these one learns only after listening (to the preceptor), one should practise only that which is beneficial.

Exp. There are certain things a monk must practise, and there are others he must avoid, the Do's and Don'ts (vidhi and niṣedha). He can be conversant with both of them only after listening very carefully to the instructions he receives from his preceptor.

जो जीवे वि न याणाइ अजीवे वि न याणइ ।
जीवाजीवे अयाणंतो कह सो नाहिइ संजमं ॥ २ ॥

(दश० 4 12)

2. One who does not know what constitutes life (living creatures), cannot also know what constitutes non-life, thus being ignorant of life and non-life, how can he ever (hope to) know self-control ?

Exp. Even in our ordinary day-to-day existence, we are supposed to be law-abiding citizens. Ignor-

ance of law is no excuse. A sādhaka must know thoroughly what is life and what is non-life. Otherwise how can he practise Ahiṁsā? This fundamental knowledge of the two categories – Jīva (life) and Ajīva (non-life) – is very essential, if he is to make any progress in his spiritual journey.

जो जीवे वि वियाणाइ अजीवे वि वियाणइ ।
जीवाजीवे वियाणंतो सो हु नाहीइ संजमं ॥ ३ ॥
(दश० 4 13)

3. One who knows life (living beings), is also (thoroughly) conversant with non-life; one who knows both of them (thoroughly). will alone grasp self-control.

जया जीवमजीवे य दो वि एए वियाणइ ।
तया गइं बहुविहं सव्वजीवाण जाणइ ॥ ४ ॥
(दश० 4·14)

4. When he becomes (thoroughly) conversant both with life and non-life, then alone he will be able to know the states of existence of all the living beings.

Exp 'Gati' means a state of existence after death. There are four 'Gatis' possible in the case of every living being · viz. (i) Hellish being (नैरयिक), (ii) Lower animal (तिर्यञ्च), (iii) Human being (मनुष्य), (iv) Celestial being (देव). Every living being will have to be reborn in one or the other of these four types of existence, depending upon his karman. (of course, this does not apply to those living beings who have annihilated their karman. They attain perfec-

tion, and then they are free from the cycle of births and deaths).

जया गई बहुविहं सव्वजीवाण जाणइ ।
तया पुण्णं च पावं च बंधं मोक्खं च जाणइ ॥ ५ ॥
(दश० 4 15)

5. When he knows the four-fold (lit. manifold) stages of existence of all the living beings, then only he understands (the nature of) punya (merit). pāpa (sin), bandha (bondage of karman) and mokṣa (release from bondage).

Exp. When a sādhaka thoroughly understands the fourfold states of existence of living beings. then only he would be able to understand the nature of merit and demerit. bondage of karman. and the ways and means of release from that bondage He will then know that the four-fold Gatis depend entirely upon the actions -good or bad -of the living beings. and that bondage or release is also entirely of their own making.

जया पुण्णं च पावं च बंधं मोक्खं च जाणइ ।
तया निव्विदए भोए जे दिव्वे जे य माणुसे ॥ ६ ॥
(दश० 4 16)

6. When he knows (the principles of) merit. sin, bondage. and release from bondage. then he is disgusted with-(discards as insipid)-all the pleasures, divine as well as human.

Exp. When he has thoroughly grasped all these principles. then he realises that all the pleasures,

whether worldly or divine, are absolutely insipid, transient, and not worth the trouble.

जया निव्विंदए भोए जे दिव्वे जे य माणुसे।
तया चयइ संजोगं सब्भिंतरबाहिरं ॥ ७ ॥

(दश० 4.17)

7. When he is disgusted with (all) the pleasures (of the senses), whether human or divine, then he renounces the attachment or contacts with objects external as well as internal.

Exp. By internal contacts is meant the four passions—(love, hatred, pride, etc), and by external contacts is meant worldly possessions, family ties etc. When he realises that all pleasures are insipid and ultimately leave a bad taste, then he is no longer a prey to worldly passions, and then there is also no longer any attachment left in him for worldly possessions or ties.

जया चयइ संजोगं सब्भिंतरबाहिरं।
तया मुण्डे भवित्ताणं पव्वयइ अणगारियं ॥ ८ ॥

(दश० 4.18)

8. When he discards all ties and contacts, both internal as well as external, then he renounces the world, and becomes a homeless monk, with his head clean-shaven

Exp Anagāra means 'one who has no home, or a particular place of residence.' A Jain monk must also remove the hair on his head (Keśaloca) at the

time of initiation into monkhood (Dīkśā). One, who has shaved his head, is supposed to have discarded all care for the body and personal toilet.

जया मुण्डे भवित्ताणं पव्वयइ अणगारियं ।
तया संवरमुक्किट्ठं धम्मं फासे अणुत्तरं ॥ ९ ॥
(दश० 4.19)

9. When he has become a homeless (Jain) monk, after having shaved his head, then he is able to practise the excellent religion of self-control.

जया संवरमुक्किट्ठं धम्मं फासे अणुत्तरं ।
तया धुणइ कम्मरयं अबोहिकलुसंकडं ॥ १० ॥
(दश० 4.20)

10. When he practises the best religion of self-control, then he shakes off the kārmic dust, created by non-enlightenment and evil thoughts

Exp. Abodhi – The state of non-awakening of the soul, when the soul is wrapped in ignorance or false faith, as opposed to samyaktva or righteousness.

जया धुणइ कम्मरयं अबोहिकलुसंकडं ।
तया सव्वत्तगं नाणं दंसणं चाभिगच्छइ ॥ ११ ॥
(दश० 4.21)

11. When he has shaken off the kārmic dust created by false faith and evil thoughts (passions), he attains all pervading knowledge and faith.

जया सव्वत्तगं नाणं दंसणं चाभिगच्छइ ।
तया लोगमलोगं च जिणो जाणइ केवली ॥ १२ ॥
(दश० 4.22)

12. When he attains omniscience and all pervading faith, then he becomes a Jina – (kevalin), and knows the entire world (Loka), as well as the non-world (Aloka)

जया लोगमलोगं च जिणो जाणइ केवली ।
तया जोगे निरुंभित्ता सेलेसिं पडिवज्जइ ॥ १३ ॥
(दश० 4.23)

13 When he becomes an omniscient Jina, and knows all the world and the non-world, then he curbs (controls) all the activities (internal as well as external), and attains the state of Śaileśī, i. e. as firm and unmoved as a mountain.

जया जोगे निरुंभित्ता सेलेसिं पडिवज्जइ ।
तया कम्मं खवित्ताणं सिद्धिं गच्छइ नीरओ ॥ १४ ॥
(दश० 4.24)

14 After completely controlling all the activities' and after attaining the state of Śaileśī, he annihilates all karman, and then being completely free from all kārmic dust, he attains siddhi – perfection or liberation

जया कम्मं खवित्ताणं सिद्धिं गच्छइ नीरओ ।
तया लोगमत्थयत्थो सिद्धो हवइ सासओ ॥ १५ ॥
(दश० 4.25)

15 After annihilating all karman, having attained perfection, and being free from all kārmic dust, he goes to the top of the world, and becomes an eternal, perfect, or liberated soul.

[IX]

Dharmācaraṇa : Rules of Conduct.

जरामरणवेगेणं वुज्झमाणाण पाणिणं ।
धम्मो दीवो पइट्ठा य गई सरणमुत्तमं ॥ १ ॥

(उ० 23 68)

1. For the living beings who are swept away by the torrential current of old age and death, Dharma (Religion or Law) is the (only) island, the firm ground or support, the refuge, and the best shelter

Exp Birth is necessarily followed by old age and death, cp जातस्य हि ध्रुवो मृत्युः, or मरणं प्रकृतिः शरीरिणाम । Every creature that is born, must grow old and die. In some cases, there may not be old age, but nobody can escape death And being caught in this whirl and eddies of birth, age, and death, the only firm shelter, like an island in midstream, is religion If only people can take shelter there, then alone they will be saved. Nothing else can save them The word Dvipa also means 'one who can protect others' -Śarana

मरिहिसि रायं जया तया वा मणोरमे कामगुणे विहाय ।
एक्को हु धम्मो नरदेव ताणं न विज्जई अन्नमिहेह किंचि ॥ २ ॥

(उ० 14.40)

2 Oh King ! When you will die, leaving behind all the charming and pleasant things, Dharma (religion) alone will be your best saviour, and nothing else.

Exp. All your worldly possessions, however, great they may be, are of no avail when the hour of death comes. You have to leave everything behind. Your only companion on your journey to the other world will be your good actions, if you have any to your credit.

जरा जाव न पीडेइ वाही जाव न वड्ढई ।
जाविंदिया न हायंति ताव धम्मं समाचरे ॥ ३ ॥

(दश० 8 36)

3 Man should practise religion before old age harasses (cripples) him, before diseases get the better of him (lit go on increasing), and before his senses lose their faculties.

Exp Generally, people postpone practising religion to old age Youth is regarded as the time for enjoyment of worldly pleasures But this is fallacious reasoning. In the first place, nobody knows how long he is going to live in this world And secondly, religious practice is very difficult to be undertaken in old age, when man is weak and feeble, both physically and mentally. It requires a long practice, and sooner one starts it the better Cp. अकालो नास्ति धर्मस्य । or गृहीत इव केशेषु मृत्युना धर्ममाचरेत्।

जा जा वच्चइ रयणी न सा पडिनियत्तइ ।
अहम्मं कुणमाणस्स अफला जन्ति राइओ ॥ ४ ॥
जा जा वच्चइ रयणी न सा पडिनियत्तइ ।
धम्मं च कुणमाणस्स सफला जन्ति राइओ ॥ ५ ॥

(उ० 14·24–25)

4 and 5. The day (lit. the night) that goes by, will never return; one who commits wrong or evil deeds, his days are spent in vain (without any gain).

The day (lit. the night) that goes by will never return; one who engages himself in religious practices, his days are spent profitably

Exp. Time is irreversible. Nobody can put the clock back. One who does not utilise every single moment of his life in profitable (i. e. religious) pursuit, is a loser and he can never hope to make good his loss. And knowing that 'time is short', and our life here is uncertain, a man must utilise every single moment at his disposal, in the pursuit of religion.

धम्मो मंगलमुक्किट्ठं अहिंसा संजमो तवो ।
देवा वि तं नमंसंति जस्स धम्मे सया मणो ॥ ६ ॥

(दश० 11)

6. Religion is the most auspicious thing (in the world); and religion consists of Ahimsā—non-injury to all living beings, Samyama—self-control, and Tapas—austerities. Even the gods bow down to him whose mind is always fixed (engaged) in religion

Exp. Man always craves for good and auspicious things and happenings in life. But he forgets that there is nothing more auspicious in the world than religion. It is the most efficacious amulet to ward off all evils in the world. A man who is always devoted to religion is far superior even to gods.

अहिंस सच्चं च अतेणगं च तत्तो य बंभं अपरिग्गहं च ।
पडिवज्जिया पंच महव्वयाणि चरिज्ज धम्मं जिणदेसियं विदू ॥७॥

(उ० 21.12)

7. A wise monk should (always) practise the five great vows, viz. (1) to refrain from all injury to sentient beings; (2) to speak the truth, (3) not to steal (or not to take anything not given to him); (4) to observe celibacy; and (5) to have no possessions whatsoever; and he should (also) always follow the religion as preached by the Jinas.

Exp. For those who cannot undertake the five great vows, there are the five lesser or minor vows called the five Anuvratas, three Gunavratas, and four Śikśāvratas. This constitutes the twelve–fold code of conduct for a householder. If it is not possible for a householder to undertake *all* the twelve vows, then he should at least make a modest beginning, and should exert himself gradually, until he is in a position to accept all the vows.

[X]

Ahiṁsā : **Non-injury** (to all sentient beings).

नाइवाइज्ज किंचण ॥ १ ॥

(आचा॰ I. 2 4)

1. Do not injure any living being.

सव्वे पाणा पियाउया सुहसाया दुक्खपडिकूला अप्पियवहा पियजीविणो जीविउकामा सव्वेसिं जीवियं पियं ॥ २ ॥

(आचा॰ I. 2.3)

2. All living beings love their (own) life, desire (crave for) pleasures, and are averse to pain, they dislike any injury to themselves, everybody is desirous of life, and to every living being, his own life is very dear

तं से अहियाए तं से अबोहिए ॥ ३ ॥

(आचा॰ I 1 2)

3 That (i e. injury to living beings), is always harmful and injurious to himself (i e. the wrong-doer), it is the main cause of his non-enlightenment

Exp A person who indulges in doing injury to living beings will not get enlightenment Himsā is a great impediment in spiritual awakening.

आयातुले पयासु ॥ ४ ॥

(सू॰ I. 11.3)

4. One should treat all creatures as (counterparts of) one's own self.

Exp. Do unto others as you would like to be done by, this is called the आत्मौपम्यभाव. One should have the feeling of love towords all the creatures, as if they are a part and parcel of one's own self.

एयं खु नाणिणो सारं जं न हिंसइ किंचण ।
अहिंसा समयं चेव एयावन्तं वियाणिया ॥ ५ ॥
(सू॰ I. 11.10)

5 This is the quintessence of (the wisdom of) the wise : Not to injure any living being. Non-injury to living beings should be regarded as the 'samaya',- the true preaching of the scriptures (or the essence of the teaching of scriptures)

संबुज्झमाणे उ नरे मइमं पावाउ अप्पाण निवट्टएज्जा ।
हिंसप्पसूयाइं दुहाइं मत्ता वेराणुबन्धीणि महब्भयाणि ॥ ६ ॥
(सू॰ I. 10 21)

6 Knowing that all the evils and sorrows arise from injury to living beings, and (knowing further) that it leads to unending enmity and hatred, and is the (root) cause of great fear, a wise man, who has become awakened, should refrain from all sinful (harmful) activities.

सयं तिवायए पाणं अदुवाऽन्नेहिं घायए ।
हणन्तं वाणुजाणाइ वेरं वड्ढइ अप्पणो ॥ ७ ॥
(सू॰ I. 1.13)

7. If a man kills living beings himself, or causes others to kill them, or (even if he) merely consents to their killing them, (by all these three types of

Himsā), he increases his enmity (hatred) towards living beings.

विरए गामधम्मेहिं जे केइ जगई जगा ।
तेसिं अत्तुवमायाए थामं कुव्वं परिव्वए ॥ ८ ॥
(सू० I. 11.33)

8. Indifferent to worldly objects (pleasures of senses), he (a monk) should move about, treating all creatures in the world as he himself would like to be treated, and exerting his power in protecting them.

जे य बुद्धा अतिक्कंता जे य बुद्धा अणागया ।
संति तेसिं पइट्ठाणं भूयाणं जगई जहा ॥ ९ ॥
(सू० I 11.36)

9 The enlightened ones (i. e. the Tirthamkaras) of the past, and those that are to come (i e of the future),– all have peace (Ahimsā) as the foundation (of their preaching). just as the earth is the foundation of all things (in this world)

Exp. The fundamental basis, or the very foundation of the preaching of all Tirthamkaras of the past, future, as well as the present, is Śānti—peace; or in other words Ahimsā.

पुढवी य आऊ अगणी य वाऊ तणरुक्खबीया य तसा य पाणा ।
जे अण्डया जे य जराउ पाणा संसेयया जे रसयाभिहाणा ॥१०॥
एयाइं कायाइं पवेइयाइं एएसु जाणे पडिलेह सायं ।
एएण काएण य आयदण्डे एएसु या विप्परियासुविन्ति ॥११॥
(सू० I. 7.1.2)

10 and 11. Earth, water, fire, wind, grass, trees and corn; the mobile beings (viz.) the oviparous, viviparous, those generated from dirt (sweat), and those generated in fluids,—all these have been declared (by the Jinas) as the classes of living beings. Know and realise that they all desire happiness. By hurting these beings, you harm your own souls, and will again and again be born as one of them.

अज्झत्थं सव्वओ सव्वं दिस्स पाणे पियायए ।
न हणे पाणिणो पाणे भयवेराओ उवरए ॥ १२ ॥
(उ० 66)

12 Seeing that everything that happens to somebody concerns (affects) him personally, one should be friendly towards (all) beings; being completely free from fear and hatred, one should never injure any living beings.

Exp. The first line is a bit obscure Jacobi translates 'Everything that happens to somebody, affects him personally, therefore, knowing the creatures' love of their own self, do not deprive them of their life, but cease from endangering and combating them'

Piyāyae = Priyātmanah But Charpentier takes it as Priyāyate or Prīnayet

समया सव्वभूएसु सत्तुमित्तेसु वा जगे ।
पाणाइवायविरई जावज्जीवाए दुक्करं ॥ १३ ॥
(उ० 19 25)

13. Impartiality (equanimity) towards all living beings in the world, whether friends or foes, and life-long (total) abstention from injury to living beings, is a vow difficult to observe

अभयं पत्थिवा तुब्भं अभयदाया भवाहि य ।
अणिच्चे जीवलोगम्मि किं हिंसाए पसज्जसि ॥ १४ ॥
(उ० 18 11)

14. "I grant you freedom from fear, O King! (i e I forgive you), but you also (in turn) grant safety and protection (to others), in this transient world of living beings why are you addicted to committing Himsa – injury to living beings ?"

जगनिस्सिएहिं भूएहिं तसनामेहिं थावरेहिं च ।
नो तेसिमारभे दंडं मणसा वयसा कायसा चेव ॥ १५ ॥
(उ० 8 10)

15 In thought, words or deeds, he (a monk) should not undertake harmful activity to living beings, who live in this world whether they are mobile or immobile.

Exp 'Danda' – is any harmful or injurious activity. The three ways of Himsa are (1) mentally i e in thought, (2) orally i e. by speech, and (3) physically i e by action The other three ways of Danda or Himsa are (1) doing it yourself; (2) asking others to do it, and (3) giving consent to others doing it. All the three are equally sinful.

तत्थिमं पढमं ठाणं महावीरेण देसियं ।
अहिंसा निउणा दिट्ठा सव्वभूएसु संजमो ॥ १६ ॥
(दश० 6.9)

16. The very first principle of religion laid down by Lord Mahāvīra is Ahimsā—Non-injury to living beings,—which must be observed very scrupulously and thoroughly, and behaving towards all living beings with proper restraint and control.

Exp The cardinal or the first principle of the Faith as propounded by Lord Mahāvīra (and the other Tirthamkaras also), is Ahimsa. It has got the pride of place or place of honour, among all the vows, and all other precepts are subservient to it, or in fact follow from it logically. If a monk observes Ahimsā, both according to the letter and spirit. then he cannot violate any other vows

सव्वे जीवा वि इच्छंति जीविउं न मरिज्जिउं ।
तम्हा पाणिवहं घोरं निग्गंथा वज्जयंति णं ॥ १७ ॥
(दश० 6.11)

17. All living creatures (that are in this world) desire to live Nobody wishes to die And hence it is that the Jain monks avoid the terrible (sin of) injury to living beings.

Satya : Truth.

तं सच्चं भयवं ॥ १ ॥

(प्रश्न० II)

1. Truth is the (highest) Divinity (or divine principle).

पुरिसा ! सच्चमेव समभिजाणाहि। सच्चस्स आणाए से उवट्ठिए मेहावी मारं तरइ ॥ २ ॥

(आचा० I 33)

2. Oh Man ! Know thou Truth (to be the highest fundamental principle); or Oh Man ! comprehend (what is) truth The wise man, who always abides by the commandment of truth (i. e. who always adheres to the precepts of truth), goes beyond (i e. conquers) death

अप्पणट्ठा परट्ठा वा कोहा वा जइ वा भया ।
हिंसगं न मुसं बूया नो वि अन्नं वयावए ॥ ३ ॥

(दश० 6·11)

3 He—(a monk)— should never speak a lie. which is (always) injurious (to living beings). whether for his own sake or for the sake of others. or out of anger, or fear, he should also not force (influence) others to speak a lie.

Exp. People are tempted to tell lies for some gain to themselves, or to others; i. e. for material profit.

Similarly when a man is angry, or under the influence of fear, he is not his own self and is liable to tell falsehood or half-truths. But a monk must not swerve from the path of truth *under any circumstances.*

तहेव सावज्जऽणुमोयणी गिरा ओहारिणी जा य परोवघायणी ।
से कोह लोह भय हास माणवो न हासमाणो वि गिरं वएज्जा ॥४॥

(दश० 7·54)

4 Similarly a (wise) monk should never utter words (speech) sinful, or condoning sin (lit. giving consent to sin), or categorical ones (making definite assertion), or likely to hurt (the feelings of) others, whether out of anger, greed, fear or jest.

सुवक्कसुद्धिं समुपेहिया मुणी गिरं च दुट्ठं परिवज्जए सया ।
मियं अदुट्ठं अणुवीइ भासए सयाण मज्झे लहई पसंसणं ॥ ५ ॥

(दश० 7·55)

5. Always pondering on the purity of speech, a monk should avoid (using) harsh words. (Even) when an occasion arises, he should use few words, and these too not bad or harsh, and after carefully weighing them (after careful consideration), such a man is eulogised among the saints (is lauded by good persons).

अप्पत्तिअं जेण सिया आसु कुप्पेज्ज वा परं ।
सव्वसो तं न भासिज्जा भासं अहिअगामिणिं ॥ ६ ॥

(दश० 8·48)

6. He (a monk) should never resort to that (type of) injurious or harmful speech, by which he

would lose the confidence of others; or by which others would get angry quickly (i. e. which would provoke others).

Exp. Rash and thoughtless words lead to misunderstandings and cause tempers to be frayed. Such speech also makes others lose their confidence in you; e g. elsewhere in Daśavaikālika (9·iii·7) it is said . ' Iron darts pain only for a while, and they can be easily extracted; but injurious words are hard to be–(cannot be)–extracted; and they result in enmities, and are very terrible in consequences'.

देवाणं मणुयाणं च तिरियाणं च वुग्गहे ।
अमुगाणं जओ होउ मा वा होउ त्ति नो वए ॥ ७ ॥
(दश॰ 7.50)

7. When there is a skirmish (fight) going on,–be it among celestial beings, human beings, or animals–, he should never utter the words, " May such and such (one) be victorious or defeated ".

Exp. A monk should never be a partisan. He should be totally disinterested In fact he is not even supposed to watch such a fight. But even if it be a sportive fight, he should not side with any of the rival or competing parties, because in that case, he necessarily hurts the feelings of the other party.

अपुच्छिओ न भासेज्जा भासमाणस्स अंतरा ।
पिट्ठिमंसं न खाएज्जा मायामोसं विवज्जए ॥ ८ ॥
(दश॰ 8.47)

8. He (a monk) should never speak unless spoken to (accosted), nor should he interrupt others in their speech (i. e. should never butt in); he should never be a back-biter, and should (always) avoid deceitful and false statement in his speech.

Exp. He should never take the initiative in speech or conversation, but at the same time, should not keep quiet when spoken to. Because that also will be insulting to the other person. Even ordinary decency requires that you should not interrupt a speaker, and start talking yourself,–a fundamental principle in the art of conversation. And the speech must not be full of duplicity, or equivocal i. e. capable of double interpretation. (Like : The Greece, the Romans, shall conquer : Oracles of Delphi.)

जणवयसम्मयठवणा नामे रूवे पडुच्च सच्चे य।
ववहारभावजोगे दसमे ओवम्मसच्चे य ॥ ९ ॥

(प्रज्ञापनासूत्र-भाषापद)

9. There are ten types of 'truth' or true speech, (current in worldly usage.) (1) Janapada, (2) Sammata, (3) Sthāpanā, (4) Nāma, (5) Rūpa, (6) Pratītya, (7) Vyavahāra, (8) Bhāva, (9) Yoga and (10) Aupamya.

(1) Janapada– satya : Speech conforming to the particular country or province, where one might be living. There are some words which have different meanings in different dialects or different places; e.g. नवरो means 'idle' in Guj. while it means

'husband' in Marāthī. A promiscuous use of such words leads to very awkward situations.

(2) Saṁmata-satya: 'Accepted meanings of words.' e. g. Paṅkaja–means anything born in mud, but the accepted meaning of the word is a 'lotus', and so it will not do if you start using the word in the sense of insects and worms, etc.

(3) Sthāpanā-satya : 'Shape'. E.g. we call a particular object as chair, another a table, etc.; or a glass, mirror, and so on. Similarly the letters of the alphabet, or the various numerals. If people were to go on changing them at their sweet will, then there will be chaos—(Bedlam, or like the tower of Babel).

(4) Nāma–satya: Proper names, even though they may not be significant, or may belie the present state, still they are to be regarded as true, e g a Laxmīcandra may be a beggar, and Amaranātha may be dead.

(5) Rūpa–satya 'Form'. An object or a person gets that nomenclature only when it, or the person, assumes that form, e. g. a monk; only when a man puts on saffron cloth; or just as on the stage or screen, people get different names according to their rôles

(6) Pratitya–satya . Relative truth. When we use terms such as, light or heavy, big or small, young or old, these are all in relation to certain other objects; e.g the same man is younger than his older brother

and elder than his younger brother; or exit and entrance, or up and down.

(7) Vyavahāra (or Loka–) satya : Worldly or ordinary usage; e. g when we say 'this road runs parallel', or 'the station has arrived',—actually we go to the station, which is stationary and we are moving. But this is common parlance

(8) Bhāva-satya : General impression. When we give a particular nomenclature, or describe a thing because of 'its certain predominant qualities, that is called Bhāva-satya; e. g. 'the forest is green',-though there may be other colours in it, or a parrot is said to be green, though its beak is red.

(9) Yoga-satya . Contact or Association. Because of certain associations, (or because of his profession); e. g. a tailor, a mason, or a teacher etc., they are *always* called by that name; really speaking a tailor or a mason are not stitching clothes, or laying bricks all the twentyfour hours, but that name sticks to them.

(10) Upamā–satya : Analogy. Here the analogy is not to be stretched. Moon–like face; lotus–eyed; nectar–like words, etc.

कोंहे माणे माया लोभे पेज्जे तहेव दोसे य।
हासे भय अक्खाइय उवघाए निस्सिया दसमा ॥ १० ॥

(प्रज्ञापन सूत्र–भाषापद)

10. The following ten types of speech are said to be 'false speech' Viz, speech based on, or as a result of (1) anger, (2) pride, (3) deceit, (4) greed, (5) love, (6) hatred, (7) jest, (8) fear, (9) imagination and (10) injury.

[XII]

Asteya : Non-stealing

तइयं च अदत्तादाणं हरदहमरणभयकलुसतासणपरसंतिमऽभेज्ज लाभमूलं……अकित्तिकरणं अणज्जं……साहुगरहणिज्जं पियजण-मित्तजणभेदविप्पीतिकारकं रागदोसबहुलं ॥ १ ॥

(प्रश्न० III-9)

1. The third (great sin) is taking what is not (expressly) given, i. e. stealing; it causes heart-burning to others, endangers life, is sinful, alarming and scaring (others), it is the cause of greed for others' property, and it is the root-cause of greed; it brings infamy (bad reputation), is a vile and ignoble act, censured (abhorred) by the good; it causes disruption among friends and dear ones, and gives rise to passions and hatred.

Exp. there are various types of theft :—

(1) Theft; (2) taking what is not given, (3) taking huge profit, (4) lack of self-control, (5) greed or covetousness for others' property; (6) fickleness; (7) robbery, (8) defalcation ; (9) committing sinful deeds; (10) using false weights and false measures, (11) desire to get others' wealth, and (12) greed or thirst for wealth etc.

दंतसोहणमाइस्स अदत्तस्स विवज्जणं ।
अणवज्जेसणिज्जस्स गिण्हणा अवि दुक्करं ॥ २ ॥

(उ० 19·28)

2. To abstain from (taking) what is not given. even so much as a tooth-pick etc.; and to accept only

(such) alms as are free from (all) faults ; this is a difficult vow (to observe).

Exp. Anavadya : Faultless; free from sin, Eṣaṇīya · Acceptable, and therefore pure. The requisites that a monk has to use *must* also be begged, and *must* also be *faultless* and *acceptable*..

रूवे अतित्ते य परिग्गहे य सत्तोवसत्तो न उवेइ तुट्ठिं ।
अतुट्ठिदोसेण दुही परस्स लोभाविले आययई अदत्तं ॥ ३ ॥
(उ० 32.29)

3. Not being satisfied with those charming forms (colours) and possessions (that he has), his craving grows stronger and stronger; being unhappy and miserable because of the fault of discontent, he is possessed by greed, and then he takes away–(steals)– the beautiful things belonging to others.

Exp. When a man runs after the beautiful things of life, and when he finds that he cannot get them legitimately, then he stoops so low as to steal them from others.

तण्हाभिभूयस्स अदत्तहारिणो रूवे अतित्तस्स परिग्गहे य ।
मायामुसं वड्ढइ लाभदोसा तत्था वि दुक्खा न विमुच्चई से ॥४॥
(उ० 32.30)

4 When he is overpowered by violent desire (craving), steals other people's things, and (still) is not satisfied with (all) the charming and beautiful things, and all his (varied) possessions, then his deceit and falsehood increase on account of the fault of his greed; because of these (faults) he is unable to get rid of his misery.

[XIII]

Brahmacarya : The Vow of Celibacy

लोगुत्तमं च वयमिणं ॥ १ ॥

(प्रश्न० धर्मद्वार IV·1)

1. This –(celibacy)–is the best among all the vows in the world,

बंभचेरं उत्तमतव-नियम-नाण-दंसण-चरित्त-सम्मत्त-विणयमूलं ॥२॥

(प्रश्न० धर्म० IV 1)

2. Celibacy is the (root) cause of excellent austerities, vows (rules), knowledge, faith, conduct, righteousness and discipline.

Exp. All these excellent qualities follow as a natural corrollary once a monk observes perfect celibacy.

एक्कम्मि बंभचेरे जम्मि य आराहियम्मि आराहियं वयमिणं सव्वं तम्हा निहुएण बंभचेरं चरियव्वं ॥ ३ ॥

(प्रश्न० धर्म० IV·1)

3. With the single vow of celibacy practised (to perfection), it may be taken that he has practised the multitude of the best of vows, therefore, a monk (who wishes to attain perfection), should practise celibacy with firmness.

तवेसु वा उत्तमं बंभचेरं ॥ ४ ॥

(सू० I·6 23)

4. Among all the austerities, celibacy is the best (highest).

अबंभचरियं घोरं पमायं दुरहिट्ठियं ।
नायरंति मुणी लोए भेयाययणवज्जिणो ॥ ५ ॥
(दश० 6·16)

5. Non–celibacy–(breach of celibacy)–is the most horrible carelessness (breach of discipline), the worst offence that could be committed; and hence the monks, who are keen on keeping themselves aloof from any (likely) breach of conduct, never think of practising non–celibacy.

मूलमेयमहम्मस्स महादोससमुस्सयं ।
तम्हा मेहुणसंसग्गं निग्गंथा वज्जयंति णं ॥ ६ ॥
(दश० 6·17)

6. This–(non–celibacy)–is the root of all sins, and a multitude of all great faults; and therefore, the monks always refrain from non-celibacy of any sorts whatsoever.

जं विन्नवणाहिअजोसिया संतिण्णेहि समं वियाहिया ।
तम्हा उड्ढं ति पासहा अदक्खु कामाई रोगवं ॥ ७ ॥
(सू० I. 2.3 2)

7. Those who resist the seductions (of women) are treated (placed) on par with those who have crossed the saṁsāra (worldly existence). Therefore, look up (i e keep the high ideal of Mokṣa in view). They (i.e. the virtuous) regard pleasures as equal to diseases.

देवदाणवगंधव्वा जक्खरक्खसकिन्नरा ।
बंभयारिं नमंसंति दुक्करं जे करंति तं ॥ ८ ॥
(उ० 16·16)

8. The celestial beings, demons, Gandharvas and Yakṣās (semi-divine beings), Rākṣasas and Kinnaras, (all these) bow down to a celibate monk, who practises chastity, (which is) the most difficult vow.

आलओ थीजणाइण्णो थीकहा य मणोरमा ।
संथवो चेव नारीणं तासिं इंदियदरिसणं ॥ ९ ॥
कूइअं रुइअं गीअं हासभुत्तासिआणि य ।
पणीअं भत्तपाणं च अइमायं पाणभोअणं ॥ १० ॥
गत्तभूसणमिट्ठं च कामभोगा य दुज्जया ।
नरस्सत्तगवेसिस्स विसं तालउडं जहा ॥ ११ ॥
(उ० 16.11-13)

9, 10 & 11. A dwelling frequented by women, their charming talk, their company, looking at their body (limbs), (listening to) their sweet (cooing) talk, weeping, singing, (merry) laughing, recalling the pleasures enjoyed (in the past), sitting with them (on the same seat), eating well-dressed food and drink, eating and drinking in excess, personal toilet (bodily decoration), and pleasures and enjoyments, – which are very difficult to conquer, – all these things are like the Tālapuṭa poison–(most deadly poison)– for a man who seeks self-realisation.

नो तासु चक्खु संधेज्जा नो वि य साहसं समभिजाणे ।
नो सहियं पि विहरेज्जा एवमप्पा सुरक्खिओ होइ ॥ १२ ॥
(सू० I.4.1.5)

12. He (a monk) should not cast (furtive) glances at them (women), nor should he agree to any inconsiderate action with them (should not indulge in

their company). He should not also move or stay alone in their company; thus one, who keeps away from the company of women, will be able to guard himself well.

Exp. The vow of celibacy is a very difficult one. A monk has to guard himself against all the temptations, and the best way to avoid them is not to have anything to do with them. He should shun their company altogether.

जतुकुंभे जहा उवज्जोई संवासे विदू विसीएज्जा ॥ १३ ॥
(सू० I.4.1.26)

13. As a pot filled with lac (will melt when placed) near the fire, so even the wise (monk) will fall (come to grief) in the company of–(by contact with)–women.

Exp. Just as lac or butter will melt when placed near the fire—it is but in the nature of things!—even so, constant contact with women is bound to spell disaster, sooner or later, even in the case of a wise monk. cp. बलवान् इन्द्रियग्रामः विद्वांसमपि कर्षति ।

हत्थपायपडिच्छिन्नं कण्णनासविगप्पियं ।
अवि वाससयं नारिं बंभयारी विवज्जए ॥ १४ ॥
(दश० 8.56)

14 A celibate (monk) should avoid a woman, even though her hands and feet are cut off, her ears and nose lopped off, and though she be a hundred years old (hag).

जहा विरालावसहस्स मूले न मूसगाणं वसही पसत्था ।
एमेव इत्थीनिलयस्स मज्झे न बंभयारिस्स खमो निवासो ॥१५॥
(उ० 32·13)

15. Just as it is not good (safe) for mice to live near the dwelling place of a cat, even so, it is not safe for a celibate monk to live in a house inhabited by women.

Exp. Staying under the same roof, i.e. in one and the same house with women, is also dangerous for a celibate monk He should never take such a risk

जहा कुक्कुडपोअस्स निच्चं कुललओ भयं ।
एवं खु बंभयारिस्स इत्थीविग्गहओ भयं ॥ १६ ॥
(दश० 8·54)

16 Just as the young chicken are in constant dread and fear from a cat, even so, a celibate monk is also in constant danger from the body of a woman.

चित्तभित्तिं न निज्झाए नारिं वा सुअलंकियं ।
भक्खरं पिव दट्ठूणं दिट्ठिं पडिसमाहरे ॥ १७ ॥
(दश० 8·55)

17. He (a monk) should not gaze at walls having paintings (of women), nor at a woman who is well-decorated; on seeing them (accidentally) he should withdraw his gaze (instantly), as on looking at the sun.

जइ तं काहिसी भावं जा जा दच्छसि नारिओ ।
वायाविद्धो व्व हढो अट्ठिअप्पा भविस्ससि ॥ १८ ॥
(उ० 22.44)

18. If you fall in love with every woman you see, then you will be as unsteady as a Hadha plant, which is wafted (driven) by the wind.

Exp. Hadha is a frail acquatic plant, ' Pistia Stratiotes ', which is shaken even by a very gentle breeze, as it has no firm roots.

विभूसा इत्थिसंसग्गी पणीयं रसभोयणं ।
नरस्सत्तगवेसिस्स विसं तालउडं जहा ॥ १९ ॥
(दश० 8.57)

19. Personal toilet (decorating the body), contact with women, and taking rich and dainty food, all this is like the (deadly) Tālapuṭa poison to one who is seeking self-realisation.

पणीयं भत्तपाणं तु खिप्पं मयविवड्ढणं ।
बंभचेररओ भिक्खू निच्चसो परिवज्जए ॥ २० ॥
(उ० 16.7)

20. Well-dressed (well-seasoned) food quickly arouses passions, a monk, who is intent on practising celibacy, should always avoid such food.

Exp. The food one eats has a great effect on one's mind and behaviour. Pranīta – snigdha, food consist ing of milk, ghee, curds, oil and jaggery, honey and sweets, are called snigdha. A celibate monk should avoid such food, as it is conducive to passion.

धम्मलद्धं मियं काले जत्तत्थं पणिहाणवं ।
नाइमत्तं तु भुंजिज्जा बंभचेररओ सया ॥ २१ ॥

(उ० 16·8)

21. One who is intent on practising celibacy should always eat his food, collected according to rules (in that behalf), in a measured quantity (limited), at the proper (prescribed) hour, with a peaceful mind (i.e. not allowing the mind to wander), and just for the sustenance of life, and that too never in excess.

Exp. He should eat food only because it is the means for the sustenance of the body, and not for the taste and enjoyment of it.

विभूसं परिवज्जेज्जा सरीरपरिमंडणं ।
बंभचेररओ भिक्खू सिंगारत्थं न धारए ॥ २२ ॥

(उ० 16·9)

22. A monk, intent on practising the vow of celibacy, should abstain from ornaments, and should not do anything whatsoever to adorn or decorate his body in any manner.

सद्दे रूवे य गंधे य रसे फासे तहेव य ।
पंचविहे कामगुणे निच्चसो परिवज्जए ॥ २३ ॥

(उ० 16 10)

23. He (a monk) should always abstain from the five-fold pleasant things (objects giving pleasures), and sounds, colours, smells, tastes, and touch.

दुज्जए कामभोगे य निच्चसो परिवज्जए ।
संकाठाणाणि सव्वाणि वज्जेज्जा पणिहाणवं ॥ २४ ॥

(उ० 16·14)

24. One who is full of equanimity (or concentration), should always abandon pleasures of senses, which are hard to leave, and should also avoid all such spots (or objects) which are likely to cast aspersions (on his chastity).

Exp. Even in everyday life, if a man is found in bad locality, or with people of objectionable and suspicious character, then people begin to doubt his character. A monk, then, has got to be very careful so far as his behaviour and movements are concerned.

विसएसु मणुन्नेसु पेमं नाभिनिवेसए।
अणिच्चं तेसिं विन्नाय परिणामं पुग्गलाण य ॥ २५ ॥

(दश॰ 8·59)

25. He (a monk) should not form attachment for the pleasurable things such as sound, colours, smells, tastes and touch, particularly because he should realise their transitory nature, and also the transitory nature of all material objects.

Exp. Pudgala is 'matter' — Jada, and is shortlived.

पोग्गलाण परीणामं तासिं नच्चा जहा तहा।
विणीयतण्हो विहरे सीईभूएण अप्पणा ॥ २६ ॥

(दश॰ 8·60)

26. Knowing the real nature of matter and their effects (परिणाम), he (a monk) should move about, free from all cravings and with a pacified (tranquil) soul, (not perturbed by anything in the world).

[XIV]

Aparigraha : Non-possession

धणधन्नपेसवग्गेसु परिग्गहविवज्जणं ।
सव्वारंभपरिच्चाओ निम्ममत्तं सुदुक्करं ॥ १ ॥

(उ० 19.29)

1. To renounce all sense of possession (or claim) with regard to wealth, corn, and servants, to abstain from all harmful undertakings (Ārambha), and not to entertain any feeling of possession or attachment : This is a (very) difficult vow.

Exp. Mama – mine. Not to call anything as 'one's own' is Nirmamatva. The possessive instinct is very deep-rooted in man, and it is very difficult to uproot it. Even a beggar is attached to his rags, and broken earthen pots.

चित्तमंतमचित्तं वा परिगिज्झ किसामवि ।
अन्नं वा अणुजाणाइ एवं दुक्खा ण मुच्चइ ॥ २ ॥

(सू० I.1.1.2)

2 He, who possesses (owns) even a small property in living or non-living things, or consents to others possessing it. will never be delivered from misery

Exp. ' Cittamantamacittam : Living and lifeless things Here the words may be taken in their broad sense and not in the technical sense; i.e. cattle, lands and houses etc.

परिव्वयन्ते अणियत्तकामे अहो य राओ परितप्पमाणे ।
अन्नप्पमत्ते धणमेसमाणे पप्पोति मच्चुं पुरिसे जरं च ॥ ३ ॥
(उ० 14.14)

3 While a man moves obout (in this samsāra) without abstaining from pleasures, and torments himself day and night, being careless—(engaged in sinful activities), for the sake of others, and seeks (more and more) wealth, (all of a sudden) he reaches old age and death.

आउक्खयं चेव अबुज्झमाणे ममाइ से साहसकारि मंद ।
अहो य राओ परितप्पमाणे अट्टेसु मूढे अजरामरेव्व ॥ ४ ॥
(सू० I.10 18)

4 Not being aware (conscious) that his life is being exhausted (every second), or will (soon) have an end, a rash and foolish man is always saying 'this is mine'; this is mine'; (*or* a person, given to such possessive instincts, the fool, always embarks on fresh and rash activities). He torments (exerts) himself day and night, being greedy for wealth, and thinking himself to be immune from old age and death.

Exp. Man embarks on all sorts of endless activities, thinking that he is going to stay in this world forever. But he never realises that age and death are creeping slowly but steadily. And death never gives a warning, or does not care to knock at the door when it wants to pounce on a man !

माहणा खत्तिया वेस्सा चण्डाला अदु बोक्कसा ।
एसिया वेसिया सुद्दा जे य आरम्भनिस्सिया ॥ ५ ॥
परिग्गहनिविट्ठाणं वेरं तेसिं पवड्ढई ।
आरंभसंभिया कामा न ते दुक्खविमोयगा ॥ ६ ॥

(सू० I.9.2-3)

5 & 6. Brāhmaṇas, Kśatriyas, Vaiśyas, Cāndālas, Bukkasas, hunters (Esiyas), merchants (Besiyas). Śūdras, and others who are engaged in harmful undertakings (Ārambha), the iniquity (hatred) of all these men who are possessed with a sense of property, goes on increasing, pleasures are always obtained by sinful activities, and they are never capable of freeing men from misery.

Exp. Bukkasa—A mixed race. Vaiśika–Merchants. Persons who are entangled in worldly undertakings only perpetuate or prolong their rivalries, jealousies and hatred. And any amount of worldly possessions and pleasures will never really free a man from sorrows and misery.

जे पावकम्मेहिं धणं मणूसा समाययन्ती अमइं गहाय ।
पहाय ते पासपयट्टिए नरे वेराणुबद्धा णरयं उवेन्ति ॥ ७ ॥

(उ० 4.2)

7. Men, who under evil influence–(being misguided)–acquire wealth by evil deeds, (are forced to) abandon it, and being ensnared (by their passions) and with their hatred ever on the increase, (ultimately) go to hell.

थावरं जंगमं चेव धणं धन्नं उवक्खरं ।
पच्चमाणस्स कम्मेहिं नालं दुक्खाउ मोअणे ॥ ८ ॥
(उ० 6.6)

8 Immovable and movable property, wealth, corn and other means (perquisites),—none of these are capable of freeing a man, from misery, who is suffering from the ripening (fruition) of his actions.

खेत्तं वत्थुं हिरण्णं च पुत्तदारं च बन्धवा ।
चइत्ता णं इमं देहं गन्तव्वमवसस्स मे ॥ ९ ॥
(उ० 19.16)

9 Every man should think that he has to depart certainly one day, leaving behind fields, house, gold, sons and wife (i.e. family), relations, – (in fact) leaving (even) his body.

Exp A man should always bear this in mind that when the time comes to exit from this world he cannot take anything with him, not even his own body

कसिणं पि जो इमं लोयं पडिपुण्णं दलेज्ज इक्कस्स ।
तेणावि से न संतुस्से इइ दुप्पूरए इमे आया ॥ १० ॥
(उ० 8.16)

10. If somebody were to give the whole earth to one man, even then the man will not be satisfied; a (greedy) person is extremely difficult to be satisfied.

Exp. We have the story of the king Alexander the Great, who was not satisfied even after conquering the whole world !

सुवण्णरुप्पस्स उ पव्वया भवे सिया हु केलाससमा असंखया ।
नरस्स लुद्धस्स न तेहि किंचि इच्छा हु आगाससमा अणंतिया ॥११॥
(उ० 9.48)

11. If there were innumerable mountains of gold and silver, (each) as big as the Kailāsa mountain, they are nothing to a greedy man, (i e even they will not satisfy him); for desire (craving) is boundless like space.

Exp. Cp. Mahābhārata

यत् पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः ।
नालं एकस्य तत् सर्वं इति मत्वा शमं व्रजेत् ॥
(उद्योगपर्व 39 5.69)

वित्तेण ताणं न लभे पमत्ते इमम्मि लोए अदुवा परत्था ।
दीवप्पणट्ठे व अणंतमोहे नेयाउयं दट्ठुमदट्ठुमेव ॥ १२ ॥
(उ० 4.5)

12. Wealth will not afford protection either in this world or in the next, to a careless (sinful) man, whose light of knowledge is extinguished. Such a person may see the right path, but being under the influence of delusion he will act like a person who has lost his light, and is enveloped in pitchy darkness.

वियाणिया दुक्खविवद्धणं धणं ममत्तबन्धं च महब्भयावहं ।
सुहावहं धम्मधुरं अणुत्तरं धारेज्ज निव्वाणगुणावहं महं ॥१३॥
(उ० 19 98)

13 Realising that wealth merely increases your sorrows and worries, and the bonds of attachment (possession) bring in their wake great dangers, you should bear the excellent yoke of religion, which will give you real pleasure, and will also bring you the great happiness (and bliss) of Nirvāna (mokṣa).

जं पि वत्थं व पायं वा कंबलं पायपुंछणं ।
तं पि संजमलज्जट्ठा धारेन्ति परिहिंति य ॥ १४ ॥
(दश० 6·20)

14. And whatever (requisites like) clothing, vessel, blanket, or broom that they (the monks) possess or wear, is purely for (facilitating) self–control, and out of a sense of decency or modesty (लज्जा); (there is no sense of attachment).

न सो परिग्गहो वुत्तो नायपुत्तेण ताइणा ।
मुच्छा परिग्गहो वुत्तो इइ वुत्तं महेसिणा ॥ १५ ॥
(दश० 6·21)

15. That– (the possession of requisites)– is not called 'possession' by the great saviour–(the illustrious) Nāyaputta. The great sage has declared that greed or covetousness is possession.

Exp. Cp मिथिलाया दह्यमानाया न मे दह्यति किञ्चन । (This is found in Buddhist and Brahmanical literature also).
Tāi· from Trātṛ–Saviour, or from Tādṛg – like that, illustrious. Nāyaputta–The scion of the Dnyatṛ or Nāga clan.

सव्वत्थुवहिणा बुद्धा संरक्खणपरिग्गहे ।
अवि अप्पणो वि देहम्मि नायरंति ममाइयं ॥ १६ ॥
(दश० 6·22)

16 The enlightened ones, though they possess and carefully guard their requisites, still they do not have any attachment or sense of 'mine–ness' for those articles; why, they do not have that sense of attachment even towards their own bodies !

[XV]

Sādhu-Dharma : Duties of a Monk

देवलोगसमाणो य परियाओ महेसिणं ।
रयाणं अरयाणं च महानरयसारिसो ॥ १ ॥

(दश० चू० I.10)

1. The ascetic life of those, who are intent on (or take delight in) self-control, is comparable to living in heaven; while (the life of) those, who do not practise self-control, is like living in hell

आयावयाही चय सोउमल्लं कामे कमाही कमियं खु दुक्खं ।
छिंदाहि दोसं विणएज्ज रागं एवं सुही होहिसि संपराए ॥ २ ॥

(दश० 2.5)

2. Mortify yourself, give up (the feeling of) tenderness (for the body), conquer desires, and then you will realise that you have conquered (all) sorrow and misery; cut off all types of attachment, suppress hatred, and thus (alone) you will be happy in this samsara (worldly existence).

तहेव भत्तपाणेसु पयणे पयावणेसु य ।
पाणभूयदयट्ठाए न पए न पयावए ॥ ३ ॥

(उ० 35.10)

3. Similarly in cooking food and drink, or getting it cooked, (there is great loss of all sorts of life), out of compassion for living beings, he (a monk) should not cook, nor cause others to cook (food etc.).

एगयाऽचेलए होइ सचेले यावि एगया ।
एयं धम्महियं नच्चा नाणी नो परिदेवए ॥ ४ ॥

(उ० 2·13)

4. There may be a time when he will have no clothes; on other occasions he may have some. But knowing that (either of) this (state) is beneficial (for his religious practice), a wise (monk) should not be sorry for it.

संतत्ता केसलोएणं बंभचेरपराइया ।
तत्थ मन्दा विसीयन्ति मच्छा विट्ठा व केयणे ॥ ५ ॥

(सू० I. 3·1·13)

5 Some weak (monks), who are tormented at (the thought of) plucking out the hair, and who find it too hard to practise celibacy, become disheartened like fish hooked by bait (or caught in the nets).

जहा संगामकालम्मि पिट्ठओ भीरु पेहइ ।
वलयं गहणं नूमं को जाणइ पराजयं ॥ ६ ॥
एवं तु समणा एगे अबलं नच्चाण अप्पगं ।
अणागयं भयं दिस्स अविकप्पंतिमं सुयं ॥ ७ ॥

(सू० I. 3·3·1 & 3)

6 & 7. Just as at the hour of the battle, a coward looks behind for a ditch, thicket, or some other hiding place, always distressed with the thought: 'who knows who will lose (or win) '? Similarly some monks, knowing themselves to be weak (in practising self-control), and being conscious of future (impending) peril (lit. fear), have recourse to worldly sciences (like grammar, astrology, etc.).

Exp. Just as a coward, instead of concentrating on fight, and fighting with all his might, makes sure of a hideout, or a place of shelter in case of defeat similarly weak-minded monks, who are afraid of facing privations and wants, in case they do not get food, or clothing etc by begging, try to master worldly sciences, as something to fall back upon, hoping to earn their living on the strength of these sciences

जे उ संगामकालम्मि नाया सूरपुरंगमा ।
नो ते पिट्ठमुवेहिंति किं परं मरणं सिया ॥ ८ ॥

(सू० I. 3 3 6)

8. But the famous warriors and valiant heroes, and leaders (of men), never look back at the time of the battle. (They think) : the worst that can happen is, " We shall embrace death "

Exp. Cp A man can die but once. But cowards die many a death.

जं लक्खणं सुविण पउंजमाणे निमित्तकोऊहलसंपगाढे ।
कुहेडविज्जासवदारजीवी न गच्छइ सरणं तम्मि काले ॥ ९ ॥

(उ० 20 45)

9 He (the monk), who practises divination from bodily marks, (palmistry) and dreams, who is well-versed,–or who always indulges – in the practice of augury (astrology) and superstitious rites, who earns a sinful living by practising black magic, will find no refuge at the (crucial) time (i.e. the hour of retribution)

जे सिया सन्निहीकामे गिही पव्वइए न से ॥ १० ॥
(दश० 6·19)

10. He, who is desirous of storing– (laying by provisions, such as ghee, sugar etc), is a householder and not a monk.

कहं नु कुज्जा सामण्णं जो कामे न निवारए।
पए पए विसीयंतो संकप्पस्स वसं गओ ॥ ११ ॥
(दश० 2·1)

11. How can he, who cannot control his passions, and who is swayed away by distracting thoughts and is disheartened (discouraged) at every step, can ever possibly practise the rules of asceticism ?

Exp. A monk must have perfect faith in what he has undertaken, and must not entertain doubts and misgivings regarding the course of conduct prescribed by the preceptors. He must not also lose heart and faith in himself.

सुक्कज्झाणं झियाएज्जा अनियाणे अकिंचणे।
वोसट्ठकाए विहरेज्जा जाव कालस्स पज्जओ ॥ १२ ॥
(उ० 35·19)

12. He (a monk) should always concentrate on the highest and most pure type of meditation, be free from Nidāna–(i e. craving for worldly or temporal gains in lieu of his austerities), should possess nothing, and move about (in the world) completely disregarding his body, till such time as death overtakes him.

Exp. Śukla-Dhyāna: Highest and most pure type of meditation.

Nidāna :—This term has a peculiar meaning in Jain Philosophy. When a man desires some worldly or material gain in lieu of his austerities, *or* when he is obsessed with the idea of vengeance and retribution, he expresses a desire to wreak vengeance on the person who might have wronged him, at the cost of his penance and austerities (Punya). It is one of the Ārtadhyānas, and a serious hindrance in the way to self-realisation. Cp. निदानं तपसो विक्रयः। or कामोपहतचित्तानां निदानं आर्तध्यानं भवति। or भोगाकाङ्क्षया नियतं दीयते चित्तं तस्मिन् तेन वा इति। Nidāna forms the motif or the central theme of many Jain narratives. The famous work 'Samarāic-cakahā' of Haribhadrasūri has Nidāna as its central theme.

आहारमिच्छे मियमेसणिज्जं सहायमिच्छे निउणत्थबुद्धिं।
निकेयमिच्छेज्ज विवेगजोग्गं समाहिकामे समणे तवस्सी ॥१३॥
(उ० 32.4)

13 A monk engaged in austerities, and desirous of Samādhi (righteousness), should partake of (lit desire) only limited and acceptable (i.e. pure) food, should select a companion having intelligence of a very high order, and should select a residence which is suited (conducive) to meditation (i. e. a secluded spot not frequented by women etc.).

Exp Samādhi— Peace of mind, tranquillity, righteousness.

न वा लभेज्जा निउणं सहायं गुणाहियं वा गुणओ समं वा।
एक्को वि पावाइं विवज्जयंतो विहरेज्ज कामेसु असज्जमाणो॥१४॥
(उ० 32·5)

14. If he is unable to get a companion who is superior to, or (at least) his equal in merit, then he should live (all alone and) by himself, abstaining from sins, and being indifferent to pleasures.

जे ममाइअमइं जहाइ से जहाइ ममाइअं।
से हु दिट्ठभए मुणी जस्स नत्थि ममाइअं॥ १५॥
(आचा० 26)

15. He, who abandons the evil thought of attachment (to worldly objects), can alone give up possessions, he alone is a monk who has realised the (real) danger (in the world), who has no (worldly) attachments.

वत्थगंधमलंकारं इत्थीओ सयणाणि य।
अच्छन्दा जे न भुंजंति न से चाइ त्ति वुच्चइ॥ १६॥
जे य कंते पिए भोए लद्धे वि पिट्ठिकुव्वई।
साहीणे चयई भोए से हु चाइ त्ति वुच्चइ॥ १७॥
(दश० 2·2–3)

16 & 17. He, who does not enjoy the (various objects of pleasures such as) clothes, perfumes, ornaments, women and beds, because he is helpless (i. e. because he *cannot* or is not in a position to enjoy them), is not called a true renouncer (Tyāgī). But he, who turns his back upon (i.e. renounces) pleasures and enjoyments, which are highly entertaining

and attractive, even when he commands them, and possesses them, he *alone* is called the (true) renouncer.

Exp. A beggar, for instance, cannot enjoy many of the worldly pleasures. But that does not mean that he has renounced them.

छज्जीवकाए असमारभन्ता मोसं अदत्तं च असेवमाणा ।
परिग्गहं इत्थिओ माणमायं एयं परिन्नाय चरन्ति दन्ता ॥ १८ ॥

(उ० 12 41)

18. Undertaking no injurious activity towards the six–fold living beings, never resorting to falsehood and stealing (lit. that which is not given), renouncing (all) property, women, pride and deceit, thus live those who are truly self–controlled.

निद्दं च न बहु मन्नेज्जा सप्पहासं विवज्जए ।
मिहोकहाहिं न रमे सज्झायम्मि रओ सया ॥ १९ ॥

(दश० 8·42)

19 He (a monk) should not care for (be fond of) sleep, should avoid cutting jokes (and indulging in laughter), should not take interest in the secrets (of others), (but) should always be occupied and interested in (or devoted to) his studies.

निम्ममो निरहंकारो निस्संगो चत्तगारवो ।
समो अ सव्वभूएसु तसेसु थावरेसु य ॥ २० ॥

(उ० 19.89)

20 He (a monk) is without any possessions, without egoism, without attachment, without vanity or conceit, he is impartial towards all living beings, whether mobile or immobile.

लाभालाभे सुहे दुक्खे जीविए मरणे तहा।
समो निंदापसंसासु तहा माणावमाणओ ॥ २१ ॥

(उ० 19 90)

21. He is indifferent to success or failure, happiness and misery, life and death, as also to censure or praise, and honour or insults.

Exp. This is the state of what the Bhagavad-gītā describes as a स्थितप्रज्ञ—a perfectly poised, or balanced soul. Nothing ever disturbs the peace of his mind. Success does not go to his head, nor does failure depress him. He is unmoved whether he receives bouquets or brickbats, and whether people heap encomium on him or calumny.

अणिस्सिओ इहं लोए परलोए अणिस्सिओ।
वासीचंदणकप्पो य असणे अणसणे तहा ॥ २२ ॥

(उ० 19.92)

22. He (a monk) is not interested in this world as well as in the next. He is equally indifferent whether he gets food or not (i. e. whether he eats or has to fast), on the analogy of one who is indifferent whether he is annointed with sandal paste or whether his limb is cut off with an axe.

Exp. Cp. Mahābhārata: XII. 9 25.

वास्यैकं तक्षतो बाहुं चन्दनेनैकमुक्षतः ।
नाकल्याणं न कल्याणं चिन्तयन्नुभयोस्तयो. ॥

निज्जूहिऊण आहारं कालधम्मे उवट्ठिए ।
जहिऊण माणुसं बोंदिं पहू दुक्खा विमुच्चई ॥ २३ ॥

निम्ममो निरहंकारो वीयरागो अणासवो ।
संपत्तो केवलं नाणं सासयं परिणिव्वुए ॥ २४ ॥
(उ० 35.20-21)

23 & 24. Renouncing (all) food when the time of his death arrives, and discarding the human body, he becomes his own master, and is freed from (all) misery. Without any possessions (or property), without egoism, free from love (and hatred i.e. passions), and the influx of Karman (Āsrava), he obtains absolute knowledge, and (ultimately) reaches eternal Nirvāna (liberation).

वाहिओ वा अरोगी वा सिणाणं जो उ पत्थए ।
वुक्कंतो होइ आयारो जढो हवइ संयमो ॥ २५ ॥
संतिमे सुहुमा पाणा घसासु भिलुगासु य ।
जे य भिक्खू सिणायंतो वियडेणुप्पिलावए ॥ २६ ॥
तम्हा ते न सिणायंति सीएण उसिणेण वा ।
जावज्जीवं वयं घोरं असिणाणमहिट्ठगा ॥ २७ ॥
(दश० 6.61-63)

25, 26 & 27. Whether ill or in good health, if he (a monk) desires to bathe, his duty (right course of conduct) is violated, and his self-control thrown overboard (abandoned). There are (innumerable) subtle living organisms in salt soil, and cracks or hollow grounds (clefts), which a monk is likely to flood with water (and consequently cause them harm) when he is bathing, though it be with pure (boiled) water. They (the monks), therefore, never bathe in cold or hot water, having undertaken the

terrible vow of abstaining from bath throughout their life.

अत्थंगयंमि आइच्चे पुरत्था य अणुग्गए ।
आहारमाइयं सव्वं मणसा वि न पत्थए ॥ २८ ॥

(दश० 8·28)

28. After sun–set, and before the sun has arisen in the east (i.e. before sunrise), he (a monk) should not even think (in his mind) about food etc.

Exp. He should banish from his mind even the thoughts about food, drink, etc. from sunset to sunrise. i.e. at night

सन्तिमे सुहुमा पाणा तसा अदुव थावरा ।
जाइँ राओ अपासंतो कहमेसणियं चरे ॥ २९ ॥

(दश० 6·24)

29 There are numerous subtile living beings, mobile as well as immobile, being unable to notice them at night, how can he move about (at night) in search of pure alms ?

सव्वाहारं न भुंजंति निग्गंथा राइभोयणं ॥ ३० ॥

(दश० 6·25)

30. That is why Jain monks (Nirgranthas) never eat any food after sunset.

चउव्विहे वि आहारे राइभोयणवज्जणं ।
संनिहीसंचओ चेव वज्जेयव्वो सुदुक्करं ॥ ३१ ॥

(उ० 19·30)

31. Not to eat after sunset any of the four types of food, not to put away for later use, or to keep

a store of things (one may need) : this is a difficult vow.

Exp. A monk is not to store *anything*, not even salt, for the next day.

कहं चरे कहं चिट्ठे कहं भासे कहं सए ।
कहं भुंजंतो भासंतो पावं कम्मं न बंधई ॥ ३२ ॥
जयं चरे जयं चिट्ठे जयं आसे जयं सए ।
जयं भुंजंतो भासंतो पावं कम्मं न बंधई ॥ ३३ ॥
(दश० 4·7–8)

32 & 33. (The disciple asks the Preceptor):— " How should he (a true monk) walk ? How should he stand ? How should he talk ? How should he lie down (sleep) ? How should he eat or talk, so that he may not bind sinful karman ? " (The Preceptor answers) .–" He (a true monk) should walk, stand, sit, or sleep with proper (self–) control Eating and speaking with proper control, he will not bind any sinful karman around the soul. "

जहा दुमस्स पुप्फेसु भमरो आवियई रसं ।
ण य पुप्फं किलामेइ सो य पीणेइ अप्पयं ॥ ३४ ॥
एमेए समणा मुत्ता जे लोए संति साहुणो ।
विहंगमा व पुप्फेसु दाणभत्तेसणे रया ॥ ३५ ॥
(दश० 1 2–3)

34 & 35. Just as a bee sucks the honey from (within) the flowers of a tree, but never harms the flower (or the tree) while it satisfies itself, even so the monks, who are free (from greed, and attach-

ment), and who are bent on attaining peace and equanimity in this world, are engrossed in seeking pure (and acceptable) food and drink, like bees (collecting honey) from the flowers.

महुकारसमा बुद्धा जे भवंति अणिस्सिया ।
नाणापिंडरया दंता तेण वुच्चंति साहुणो ॥ ३६ ॥
(दश॰ 1·5)

36. The enlightened monks, who are completely detached (disinterested in the world), who are keen on receiving alms from different places (and not from one place only), and who are self-controlled, are like the bees; and that is why *they are called the* (true) monks.

उप्पण्णं नाइहीलेज्जा अप्पं वा बहु फासुयं ।
मुहालद्धं मुहाजीवी भुंजिज्जा दोसवज्जियं ॥ ३७ ॥
(दश॰ 5·i·99)

37. He (a monk) should not condemn-(look down upon)- pure and acceptable food that he may have obtained, whether scanty or plenty ; living on nothing (i.e not getting his food for any services rendered), and having obtained the food for nothing, he should eat it, avoiding all faults (in eating).

Exp. Muhāladdha: Obtained for nothing —i.e. alms received in a pure spirit, and not in return for any service rendered. Muhājīvī—One who lives on nothing. A monk should not try to render any service to anybody for his food.

८

Faults of eating :—There are various faults to be scrupulously avoided by a monk even when eating the food he has received as alms; e.g. he must show the food to the preceptor, should invite a sick brother-monk to partake of the food, and then should eat the food without paying any attention to its taste.

अलोले न रसे गिद्धे जिब्भादंते अमुच्छिए।
न रसट्ठाए भुंजिज्जा जवणट्ठाए महामुणी ॥ ३८ ॥

(उ० 35·17)

38. A (true) monk should not eat for the sake of the delicious taste (of the food), but for the maintenance (sustenance) of life (and body), not being greedy for delicacies, nor eager for good fare, and restraining (curbing) his tongue and being free from cupidity.

[XVI]

A True Monk

निक्खम्ममाणाइ अ बुद्धवयणे निच्चं चित्तसमाहिओ हविज्जा ।
इत्थीण वसं न यावि गच्छे वंतं नो पडिआयइ जे स भिक्खू ॥ १ ॥

(दश० 10·1)

1. He who, at the behest of the Enlightened Ones (Prophets), has renounced the world, who is always unpurturbed and tranquil, is never caught in the clutches of women, and (finally) who never drinks back his vomit (i.e. never craves after pleasures etc. that he has once renounced, or forsworn), –he alone is a true monk.

Exp. Vāntam no padiāyai: Vāntam no pratyāpibati: This is a peculiar expression very often used in the Jain Āgamas. A monk, who after renouncing all worldly pleasures, is again attracted by them, is said to be like one who drinks what he has vomitted.

चत्तारि वमे सया कसाए धुवजोगी य हवेज्ज बुद्धवयणे ।
अहणे निज्जायरूवरयए गिहिजोगं परिवज्जए जे स भिक्खू ॥ २ ॥

(दश० 10·6)

2. One who has completely abandoned (lit. vomitted) the four passions, is firm and steady in the observance of rules as laid down –(ordained)– by the Enlightened Ones, who is without any property, not owning silver, gold (or any other precious articles), and who avoids (all) contacts with householders, –he is a true monk.

न य वुग्गहियं कहं कहिज्जा न य कुप्पे निहुइन्दिए पसन्ते।
संजमधुवजोगजुत्ते उवसंते अविहेडए जे स भिक्खू ॥ ३ ॥
(दश० 10·10)

3. One who never tells stories that will incite quarrels (or stories about fights), never gets angry, always controls his senses, and is calm and serene, who is always pursuing firmly the precepts laid down for observing self-control, is always calm (and unperturbed), and never offends or insults others, –he (alone) is a true monk.

पवेयए अज्जपयं महामुणी धम्मे ठिओ ठावयई परं पि।
निक्खम्म वज्जेज्ज कुसीललिंगं न यावि हासंकुहए जे स भिक्खू ॥४॥
(दश० 10·20)

4. The great monk, who knows (and also preaches) the noble path (true religion), is himself firmly established in religion and also helps others to be firmly established; who, having renounced the world, avoids the evil practices of bad monks (or heretics), and who never indulges in provoking laughter – (cutting jokes), – he alone is a true monk.

बहुं सुणेइ कण्णेहिं बहुं अच्छीहिं पेच्छई।
न य दिट्ठं सुयं सव्वं भिक्खू अक्खाउमरिहइ ॥ ५ ॥
(दश० 8·20)

5. He may hear many things by his (own) ears, he may see many things with his (own) eyes; but it does not behove a monk to repeat–(broadcast)–everything that he has seen or heard.

Exp. As a monk he has a free access everywhere. He may know and see many things. But he should never divulge the secrets of others.

अक्कोसेज्जा परे भिक्खुं न तेसिं पडिसंजले ॥ ६ ॥

(उ० 2·24)

6. If anybody abuses a monk, he should not get angry with him.

चत्तपुत्तकलत्तस्स निव्वावारस्स भिक्खुणो ।
पियं न विज्जई किंचि अप्पियं पि न विज्जई ॥ ७ ॥

(उ० 9·15)

7. To a monk who has left his sons and wife (i.e. family), and who is in no way concerned with any (worldly) activities, there is nothing that is pleasant or unpleasant (agreeable or disagreeable).

सव्वेहिं भूएहिं दयाणुकंपी खंतिक्खमे संजयबंभयारी ।
सावज्जजोगं परिवज्जयंतो चरेज्ज भिक्खू सुसमाहिइन्दिए ॥८॥

(उ० 21·13)

8. A monk should have compassion towards all beings, should be of a forgiving nature, should be restrained and chaste, and should avoid all harmful (sinful) activities. He should move about (in the world) with all his senses properly controlled.

नारीसु नोवगिज्झेज्जा इत्थी विप्पजहे अणगारे ।
धम्मं च पेसलं णच्चा तत्थ ठविज्ज भिक्खू अप्पाणं ॥ ९ ॥

(उ० 8·19)

9. A homeless monk should not desire (the company of) women; he should (completely) renounce

(all contact with) women; realising that his religious practices are the best (thing for him), he should firmly concentrate there (i.e. be strict in their observance).

बहुं खु मुणिणो भद्दं अणगारस्स भिक्खुणो ।
सव्वओ विप्पमुक्कस्स एगन्तमणुपस्सओ ॥ १० ॥

(उ० 9.16)

10. There is great well-being (happiness) in store for a homeless monk, an ascetic, who is absolutely free from all ties, and realises (knows) himself to be alone and unconnected with anybody (in the world).

तं देहवासं असुइं असासयं सया चए निच्चहिअट्ठिअप्पा ।
छिंदित्तु जाईमरणस्स बंधणं उवेइ भिक्खू अपुणागमं गइं ॥११॥

(दश० 10.21)

11. He (the monk), who is keen on achieving the eternal well-being of the soul, who is ever ready to abandon this impure and transitory physical existence (temporary residence); and who, having cut asunder the ties (bonds) of birth and death, (he alone) attains that (perenial) state of existence (viz. mokśa) from where there is no return.

[XVII]

Aṣṭapravacana-Mātaraḥ : The Eight Mothers, or Fundamental Articles of the Creed

अट्ठ पवयणमायाओ समिई गुत्ती तहेव य ।
पंचेव य समिईओ तओ गुत्तीओ आहिया ॥ १ ॥

(उ॰ 24·1)

1. The Eight Articles (or Mothers) of the Creed are the Samitis and the Guptis: The Samitis are five, and the Guptis are three.

Exp. Māyā-(1) Mātā (Mātṛ)-Mother; or Māta or Mātrā: This may be derived from the root Mā- to find room in, or to measure, and denotes that which includes in itself other things. It may also mean 'Mother', from Mātṛ. But this is an obviously intentional double meaning. —Jacobi.

Samiti — Sangati, or Samyakpravṛtti — correct attitude, procedure or behaviour.

Gupti – is guarding oneself against moral lapses, with the intention of following the correct path. A monk must follow the rigid path of virtue, and must steer clear of, or guard himself against, the pitfalls on the way. One who masters these eight fundamentals, can be said to be conversant with the kernel of the whole scripture.

इरियाभासेसणादाणे उच्चारे समिई इय।
मणगुत्ती वयगुत्ती कायगुत्ती य अट्ठमा ॥ २ ॥

(उ० 24 2)

2. The Samitis are: (1) Īryāsamiti: carefulness in walking; (2) Bhāṣāsamiti: carefulness in speech; (3) Eṣanāsamiti: carefulness in receiving alms; (4) Ādānasamiti: carefulness in taking and leaving –(handling)– the necessary things (or requisites); and (5) Uccāra (-prasravana) samiti: carefulness in answering the calls of nature, and disposing of things not wanted.

The Guptis are (1) Manogupti: control of the mind; (2) Vākgupti: control of speech; and (3) Kāyagupti: control of the body. These together constitute the Eight Samitis.

Exp. – The Guptis also are included in the Samitis in the wider sense of the term.

एयाओ अट्ठ समिईओ समासेण वियाहिया।
दुवालसंगं जिणक्खायं मायं जत्थ उ पवयणं ॥ ३ ॥

(उ० 24·3)

3. These are the eight Samitis which have been briefly explained (enumerated), in which the entire preaching (creed), taught by the Jinas and set forth in the twelve Aṅgas, is contained.

Exp. The preaching of Śramana Bhagawān Mahāvīra was compiled by the Ganadharas, the eleven immediate disciples of Lord Mahāvīra, and compiled

in the form of the Twelve Aṅgas. This creed or gospel explains at length the Three Jewels—Samyak Darśana, Jnāna, and Cāritrya; but as the latter is the most important and an essential pre-requisite of mokśa, Samyak-cāritrya has been treated more exhaustively. It is also termed as Yoga-sādhanā. The Eight Samitis are like Mothers (Aṣṭa-mātaraḥ), who guard and protect the creed. And that is why they are given the appellation–' Eight Mothers of Creed '.

दव्वओ खेत्तओ चेव कालओ भावओ तहा ।
जायणा चउव्विहा वुत्ता तं मे कित्तयओ सुण ॥ ४ ॥
दव्वओ चक्खुसा पेहे जुगमित्तं च खेत्तओ ।
कालओ जाव रीएज्जा उवउत्ते य भावओ ॥ ५ ॥

(उ० 24.6-7)

4 & 5. The effort is fourfold : viz. as regards (1) substance, (2) place, (3) time and (4) condition of mind. Listen to me explaining it (in detail).

(1) With regard to substance : he (a monk) should look (carefully) with his eyes, (2) with regard to place · the space of a yuga (i.e. four hastas or cubits '; (3) with regard to time · as long as he walks, and (4) with regard to condition of mind : carefully (उपयुक्त), and with circumspection.

Exp. Jāyaṇā—Yatna — Effort.

इंदियत्थे विवज्जित्ता सज्झायं चेव पंचहा ।
तम्मुत्ती तप्पुरक्कारे उवउत्ते रियं रिए ॥ ६ ॥

(उ० 24 8)

6. Avoiding all objects of senses, as well as the five-fold methods of daily study (Swādhyāya), completely concentrating on, and with his attention entirely devoted to the task undertaken, that is the way to walk with utmost circumspection (watchfulness).

Exp. Even in every day life, we exhort people to walk carefully, to observe the traffic rules etc. If a man were to walk absent-mindedly or carelessly, he is bound to stumble on something, or to meet with an accident. Children going to school are also exhorted not to while away their time in loitering and lingering, in case they find something distracting and amusing on the way. Now a monk has got to be far more careful and circumspect than ordinary people. He should not pay any attention to, or should never be distracted, by any of the objects of senses viz. sound, colour (form), smell, taste or touch,–whether agreeable or disagreeable. The slightest distraction on his part is likely to cause injury to innumerable living beings which are crawling on the earth.

The five methods of learning everyday lessons are: (1) Vācanā : recital of the sacred texts; (2) Pṛchanā : questioning the teacher; (3) Parāvartanā : repetition (of whatever he has learnt); (4) Anuprekṣā : pondering and thinking over again and again on what he has learnt; and (5) Dharmakathā :

religious discourse, or stories illustrating religious principles.

Now Swādhāya is one of his sacred daily duties. But according to the dictum– ' One thing at a time ', he must not pursue his studies while walking, because there is the danger of distraction, which is likely to lead to Hiṁsā, and this he must avoid at any cost.

कोहे माणे य मायाए लोभे य उवउत्तया ।
हासे भए मोहरिए विकहासु तहेव य ॥ ७ ॥
एयाइं अट्ठ ठाणाइं परिवज्जित्तु संजए ।
असावज्जं मियं काले भासं भासेज्ज पन्नवं ॥ ८ ॥
(उ० 24·9–10)

7 & 8. Bhāsā–samiti : He (a monk) should be very careful about (i.e. should never give way to) anger, pride, deceit, greed, laughter, fear, loquacity, and slander (or boasting); – avoiding these eight things (faults), a well-disciplined monk should use blameless and concise (measured) speech, and (that too) at the proper time (i.e. only when the occasion requires it).

Exp. When a man talks too much, there is always the possibility of his committing some of the faults mentioned; with limited speech, naturally the chances of committing faults are minimised.

गवेसणाए गहणे य परिभोगेसणा य जा ।
आहारोवहिसेज्जाए एए तिन्नि विसोहए ॥ ९ ॥
(उ० 24·11)

9. Eṣaṇā-samiti : As regards begging, there are three types of faults which (a monk) should avoid ; faults (1) in begging; (2) in receiving; and (3) in the use of the three kinds of objects (alms received): viz. food, articles of use (requisites), and lodging.

Exp. Eṣaṇā-samiti is divided into three kinds : (1) Gaveṣaṇā Search for food, i.e. going on a begging round; (2) Grahanaiṣaṇā : Actual receiving of the alms; (3) Paribhogaiṣaṇā : Using or utilisation of alms received. A monk must be very careful in all the three.

ओहोवहोवग्गहियं भंडगं दुविहं मुणी ।
गिण्हंतो निक्खिवंतो वा पउंजेज्ज इमं विहिं ॥ १० ॥
चक्खुसा पडिलेहित्ता पमज्जेज्ज जयं जई ।
आइए निक्खिवेज्जा वा दुहओ वि समिए सया ॥ ११ ॥
(उ० 24·13-14)

10. Ādāna-nikśepana-samiti : A monk, when taking or laying down the two-fold articles belonging to his general and supplementary outfit (requisites), should use the following procedure :—

11. A zealous monk should wipe the things after having (first) carefully inspected them with his eyes, and then (only) he should take them or put them down, being circumspect in both the respects (i e. with respect to taking or putting them down).

Exp. Oghopadhi : The alms-bowl, broom, etc. comes under this category; (General).

Aupagrāhikopadhi—Lodging, bed, cover, etc. come under this division (Supplementary).

संथारं फलगं पीढं निसिज्जं पायकम्बलं ।
अप्पमज्जियमारुहई पावसमणित्ति वुच्चई ॥ १२ ॥

(उ० 17·7)

12. He, who uses a bed, a wooden plank (board), a seat (stool), or the place for his studies (Niṣadyā– a chair), or his duster (Pādakambala – Rajoharana), without having (carefully) wiped these things first, is called a bad monk.

Exp. Pāyakambala — also explained as Pātrakambala—a cloth to cover alms–bowl.

उच्चारं पासवणं खेलं सिंघाणजल्लियं ।
आहारं उवहिं देहं अन्नं वावि तहाविहं ॥ १३ ॥
अणावायमसंलोए अणावाए चेव होइ संलोए ।
आवायमसंलोए आवाए चेव संलोए ॥ १४ ॥
अणावायमसंलोए परस्सऽणुवघाइए ।
समे अज्झुसिरे वावि अचिरकालकयंमि य ॥ १५ ॥
वित्थिण्णे दूरमोगाढे नासन्ने बिलवज्जिए ।
तसपाणबीयरहिए उच्चाराइणि वोसिरे ॥ १६ ॥

(उ० 24·15–18)

13, 14, 15 & 16. Excreta (excrements), urine, saliva, mucus, body-dirt, offals of food, waste things, his own body (i.e. when about to die), and everything of this nature (i.e. all waste should be disposed of in a place and manner described below) :—

A place may be not frequented and not seen by people, or not frequented but seen, or frequented

and not seen, or frequented and seen. In a place neither frequented nor seen by other people, which is not likely to harm or injure (living beings), which is even, without any holes or crevices, and has been brought into its present condition not long ago, which is spacious, has an inanimate surface layer, not too near (the village etc.), not perforated by holes, and is free from insects and seeds;– in such a place he should leave his excrements etc.

Exp. It is interesting to note how very detailed rules are given regarding even the every day routine of a monk. Normally these rules come under hygiene and civics, and decency and propriety. What we term as civics and the duties of a good citizen are included here in the Ethics or religious code. This was the practice followed by all the religions in India.

एयाओ पंच समिईओ समासेण वियाहिया ।
इत्तो य तओ गुत्तीओ वोच्छामि अणुपुव्वसो ॥ १७ ॥

(उ० 24·19)

17. These five Samitis are thus briefly explained; I shall now explain in due order the three Guptis.

सच्चा तहेव मोसा य सच्चमोसा तहेव य ।
चउत्थी असच्चमोसा य मणगुत्तीओ चउव्विहा ॥ १८ ॥

(उ० 24·20)

18. The Manogupti, or 'mind–control', is four–fold : (1) Truth, (2) untruth, (3) a mixture of truth and untruth (half–truth), and (4) a mixture of what is not true and what is not untrue.

संरंभसमारंभे आरंभे य तहेव य।
मणं पवत्तमाणं तु नियत्तिज्ज जयं जई ॥ १९ ॥

(उ० 24 ·21)

19. A zealous monk should turn his mind away from Saṁrambha – harmful thoughts, Samārambha – harmful mental activities (when about to undertake a bad work), and Ārambha – actual harmful activities.

मणो साहसिओ भीमो दुट्ठस्सो परिधावइ ॥ २० ॥

(उ० 23·58)

20. Mind is (like) a rash (impetuous), terrible, bad horse, that runs away (with the rider).

साहरे हत्थपाए य मणं पंचिंदियाणि य।
पावकं च परीणामं भासादोसं च तारिसं ॥ २१ ॥

(सूत्र० I·8·17)

21. He (a monk) should draw in (contract) his hands and feet, his mind and the five organs of sense, he should also check all evil thoughts, and all use of bad language.

Exp. Cp. यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ (भग० 2·58)

सच्चा तहेव मोसा य सच्चमोसा तहेव य।
चउत्थी असच्चमोसा य वयगुत्ती चउव्विहा ॥ २२ ॥

(उ० 24·22)

22. Vāk–gupti or Speech–control is of four kinds : (1) Truth; (2) untruth; (3) mixture of truth and untruth; and (4) a mixture of what is not true and what is not untrue.

संरंभसमारंभे आरम्भे य तहेव य ।
वयं पवत्तमाणं तु नियत्तिज्ज जयं जई ॥ २३ ॥

(उ० 24·23)

23. A zealous monk should control his speech by guarding against harmful thoughts, harmful words and actual harmful expression.

ठाणे निसीयणे चेव तहेव य तुयट्टणे ।
उल्लंघणपल्लंघणे इंदियाण य जुंजणे ॥ २४ ॥
संरंभसमारंभे आरंभे य तहेव य ।
कायं पवत्तमाणं तु नियत्तिज्ज जयं जई ॥ २५ ॥

(उ० 24·24-25)

24 & 25. In standing, sitting, lying down, jumping, crossing, and in the use of his sense-organs, a zealous monk should prevent his body from intimating obnoxious desires, from doing acts which cause misery to living beings, or which cause their destruction.

मणगुत्तयाए णं भंते ! जीवे किं जणयई ?
मणगुत्तयाए णं जीवे एगग्गं जणयई, एगग्गचित्ते णं
जीवे मणगुत्ते संजमाराहए भवइ ॥ २६ ॥

(उ० 29·53)

26. What does the soul achieve, Oh Revered Sir ! by mind-control ?

By mind-control the soul achieves concentration (of mind); and by mental concentration, the soul being controlled in mind, propitiates control of senses.

Exp. Mind-control means control of the five senses and the mind.

वयगुत्तयाए णं भन्ते ! जीवे किं जणयई ?
वयगुत्तयाए णं निव्विकारत्तं जणयइ, निव्विकारे णं जीवे
वइगुत्ते अज्झप्पजोगसाहणजुत्ते यावि भवइ ॥२७॥
(उ० 29·54)

27. Oh Revered Sir ! What does the soul achieve by speech-control ?

By speech-control the soul achieves a state absolutely free from mental disturbances, and the soul that has achieved complete freedom from mental disturbances becomes endowed with the means of self-realisation.

कायगुत्तयाए णं भंते ! जीवे किं जणयइ ?
कायगुत्तयाए संवरं जणयइ संवरेणं [णं जीवे] कायगुत्ते
पुणो पावासवनिरोहं करेइ ॥ २८ ॥
(उ० 29·55)

28 Oh Revered Sir ! What does the soul achieve by body-control ?

By body-control the soul achieves samvara (complete cessation or stoppage of the influx of karman into the soul); and the soul thus endowed with samvara, puts a stop to all further influx of sinful karman.

एयाओ पंच समिईओ चरणस्स य पवत्तणे ।
गुत्ती नियत्तणे वुत्ता असुभत्थेसु सव्वसो ॥ २९ ॥
(उ० 24·26)

29. These five Samitis are calculated to urge the soul towards the practice of religion, and the Guptis

help the soul in thoroughly curbing and controlling all evil and sinful activities.

एसा पवयणमाया जे सम्मं आयरे मुणी ।
से खिप्पं सव्वसंसारा विप्पमुच्चइ पंडिए ॥ ३० ॥
(उ० 24·27)

30. The monk, who thoroughly (meticulously) observes these (eight) Mothers of Creed (essence of the gospel), the wise one, is quickly freed from the (bonds of) worldly existence.

[XVIII]

Samyama : Self-control

जो सहस्सं सहस्साणं मासे मासे गवं दए ।
तस्सावि संजमो सेओ अदिंतस्स वि किंचण ॥ १ ॥

(उ॰ 9·40)

1. A man might give (by way of charity), thousands of thousands (ten lakhs) of cows every month; but far better than him will be the man who may give nothing (in charity), but (only) observes (perfect) self-control.

Exp. A rich man, particularly if he has amassed wealth by evil means, is inclined to make munificent charities. The object is to gain name and fame; and there is also the desire to earn a better place in the next world. But this is just trying to bribe God! Far better is the man, who may not give anything by way of charity, but who observes the rules and regulations of self-control.

तमाहु लोए पडिबुद्धजीवी ।
सो जीवई संजमजीविएण ॥ २ ॥

(दश॰ चू॰ 2·15)

2. He is called in this world a person who is ever alert (watchful), and he leads a life of self-control.

गारत्थेहि य सव्वेहिं साहवो संजमुत्तरा ॥ ३ ॥

(उत्त॰ 5·20)

3. [There are some householders who are superior to some Bhikṣus (novices)]. But the saints (sādhus) are superior to all householders in self-control.

Exp. There are some householders who are superior to *some* monks in self-control. But these are either novices, or not yet fully-trained. The Sādhus are *senior monks* and they are always superior to *all* householders.

अणुस्सुओ उरालेसु जयमाणो परिव्वए।
चरियाए अप्पमत्तो पुट्ठो तत्थऽहियासए ॥ ४ ॥

(सू॰ I 9.30)

4. Indifferent to all the five pleasures of senses, he should move about (live) exerting himself, and should never be careless in his conduct; he should bear (calmly and patiently) whenever he has to suffer (any sufferings).

अणुसोअसुहो लोओ पडिसोओ आसवो सुविहिआणं।
अणुसोओ संसारो पडिसोओ तस्स उत्तारो ॥ ५ ॥

(दश॰ चू॰ 2.3)

5. Men are (normally) given to drift with the current, and also find pleasure in the same; but the goal of the monks is to go against the current. Going with the current means (being attached to) saṁsāra (worldly existence); and going against the current is crossing (getting rid of) the same.

Exp. Men are generally 'Pravāha-patita'—allowing themselves to drift with the current; that is going

with the majority. But the monks go against this normal course and so cross the saṁsāra.

कावोया जा इमा वित्ती केसलोओ य दारुणो।
दुक्खं बंभव्वयं घोरं धारेउं य महप्पणा ॥ ६ ॥

(उ० 19·33)

6. This life (of monks) is like that of pigeons; painful again is the plucking out of one's hair; the vow of strict celibacy is very hard to observe and difficult to maintain (life-long), even for the great and noble souls.

Exp. Kāpotā Vṛtti The commentators (and Jacobi) explain this phrase as 'always afraid of dangers'. But the expression occurs also in the Mahābhārata, and it should rather mean, 'to live on whatever one may get'. Cp. Uñchavṛtti: living on the gleanings

वालुयाकवले चेव निरस्साए उ संजमे।
असिधारागमणं चेव दुक्करं चरिउं तवो ॥ ७ ॥

(उ० 19·37)

7. Self-control is untasteful like (eating) a morsel of sand. And to practise (life-long) penance is as difficult as to walk on the edge of a sword.

जहा अग्गिसिहा दित्ता पाउं होइ सुदुक्करा।
तहा दुक्करं करेउं जे तारुण्णे समणत्तणं ॥ ८ ॥

(उ० 19·39)

8. Just as it is very difficult (and painful) to swallow a burning flame, similarly monkhood is extremely difficult, (especially) in youth.

जहा दुक्खं भरेउं जे होइ वायस्स कोत्थलो।
तहा दुक्खं करेउं जे कीबेणं समणत्तणं ॥ ९ ॥

(उ० 19·40)

9. Just as it is very hard (impossible) to fill a bag with wind, so it is extremely difficult for a weak man to lead the life of a monk.

जहा भुयाहिं तरिउं दुक्करं रयणायरो।
तहा अणुवसन्तेणं दुक्करं दमसागरो ॥ १० ॥

(उ० 19·42)

10. Just as it is very difficult to cross the ocean by swimming (lit. with one's arms), so it is extremely difficult for one, who is not pacified, (to cross) the ocean of self-control.

इह लोए निप्पिवासस्स नत्थि किंचि वि दुक्करं ॥ ११ ॥

(उ० 19·44)

11. In this world nothing is (really) difficult for one who is free from desires (craving).

जया य चयई धम्मं अणज्जो भोगकारणा।
से तत्थ मुच्छिए बाले आयइं नावबुज्झई ॥ १२ ॥

(दश० चू० 1·1)

12. When an ignoble person forsakes (the path of) religion only for the sake of pleasures, then that ignorant fool, addicted to pleasures, never realises his fate; (he never bothers to consider the future consequences of his folly).

[XIX]

Vinaya : Discipline or Service of Preceptors

मूलाओ खंधप्पभवो दुमस्स खंधाउ पच्छा समुवेन्ति साहा।
साहप्पसाहा विरुहन्ति पत्ता तओ सि पुप्फं च फलं रसो य ॥ १ ॥
एवं धम्मस्स विणओ मूलं परमो से मोक्खो।
जेण कित्तिं सुयं सिग्घं निस्सेसं चाभिगच्छइ ॥ २ ॥

(दश० 9·ii·1–2)

1 & 2. From the roots grows the trunk of a tree; from the trunk shoot up the branches (and twigs); from them spring forth the leaves and foliage, and from them blossom forth the flowers, fruit and the juice. Similarly, Vinaya– Discipline (obedience)–is the root of (the tree of) religion; and its highest (ultimate) result (or juice or fruit) is liberation. It is by means of this Vinaya (obedience or discipline), that one achieves quickly fame, knowledge (of scriptures), and also the final welfare.

जहा सूई ससुत्ता पडिआ न विणस्सइ।
तहा जीवे ससुत्ते संसारे न विणस्सइ ॥ ३ ॥

(उ० 29.59)

3. Just as a needle with thread (attached), does not get lost even when fallen (on the ground), similarly the soul, with knowledge of scriptures, will not get lost (when fallen) in this worldly existence.

Exp. There is a pun on the word ' Sasutta '. It means : (1) with a thread (Sasūtra); and (2) endowed with the knowledge of Sūtras or Scriptures.

जहाहिअग्गी जलणं नमंसे नाणाहुईमंतपयाभिसित्तं ।
एवायरियं उवचिट्ठएज्जा अणंतनाणोवगओ वि संतो ॥ ४ ॥
(दश० 9.i.11)

4. Just as a fire worshipper bows down to fire, served with various oblations and (to the accompaniment of) Vedic hymns, similarly a monk, although possessed of infinite knowledge should, nevertheless, wait upon his preceptor.

Exp Honour and worship of the preceptor (Guru) is the first step and a very essential factor in the spiritual life of a disciple. Even after having achieved eminence and high spiritual progress, he must always be grateful to, and revere the preceptor, who taught and guided him in the initial stages.

थंभा व कोहा व मयप्पमाया गुरुस्सगासे विणयं न सिक्खे ।
सो चेव ऊ तस्स अभूइभावो फलं व कीयस्स वहाय होइ ॥५॥
(दस० 9.i.1)

5. When a monk does not care to learn discipline -(refuses to be instructed in discipline)- out of conceit (pride), anger, vanity, and carelessness, that itself -(i e his refusal to be instructed)- constitutes his spiritual poverty (or wretchedness), which (eventually) leads to his own ruin, like the fruit of a Bamboo tree.

Exp. The Bamboo tree bears fruit once in hundred years, and then the tree dies (withers).

विणयं पि जो उवाएण चोइओ कुप्पई नरो ।
दिव्वं सो सिरिमिज्जंतिं दण्डेण पडिसेहए ॥ ६ ॥
(दश० 9.ii.4)

6. A monk, who gets angry when he is being urged with every (gentle) means to acquire learning (discipline), (verily) drives away with a stick, heavenly glory coming to him (of her own accord).

जे आयरियउवज्झायाणं सुस्सूसावयणंकरा।
तेसिं सिक्खा पवड्ढंति जलसित्ता इव पायवा॥ ७॥
(दश० 9 ii-12)

7. Those who serve, wait upon, and obey the (words of) their preceptors and teachers, their knowledge (instruction) grows like trees well-sprinkled with water.

Exp. Śikṣā is of two types —(1) Grahana śikṣā—theoretical knowledge (of scriptures etc.). (2) Āsevanā – Practical knowledge.

आणानिद्देसकरे गुरूणमुववायकारए।
इंगियागारसंपन्ने से विणीए त्ति वुच्चई॥ ८॥
(उ० 1·2)

8. He is called a well-disciplined monk, who (promptly) obeys the orders and commands of his teacher, walks up to him (immediately when ordered), and can read the thoughts and expressions of his teacher.

Exp. Ingita: minute expressions on the face. Ākāra. movements and actions.

विवत्ती अविणीयस्स संपत्ती विणियस्स य।
जस्सेयं दुहओ नायं सिक्खं से अभिगच्छइ॥ ९॥
(दश० 9·ii 22)

9. 'An undisciplined (disciple) suffers loss, (in that he never learns anything), while a well-disciplined (monk) stands to gain (everything).' He who knows both these (alternatives) masters discipline (knowledge).

अह पंचहिं ठाणेहिं जेहिं सिक्खा न लब्भई।
थम्भा कोहा पमाएणं रोगेणालस्सएण य ॥ १० ॥

(उ० 11·3)

10. There are five causes by which (wholesome) discipline cannot de mastered : (1) Vanity (insolence), (2) anger, (3) carelessness, (4) disease, and (5) idleness.

Exp. These five faults are a stumbling block in the process of learning These are the disqualifications of a disciple.

अह अट्ठहिं ठाणेहिं सिक्खासीले त्ति वुच्चई।
अहस्सिरे सया दन्ते न य मम्ममुदाहरे ॥ ११ ॥
नासीले न विसीले वि न सिया अइलोलुए।
अकोहणे सच्चरए सिक्खासीले त्ति वुच्चई ॥ १२ ॥

(उ० 11·4–5)

11 & 12. For eight causes (mentioned below), he is called a well-behaved pupil (fit to receive instructions) :—

(1) Not given to laughter and merriment; (not fond of mirth).

(2) Always controlled.

(3) Never pointing out the weak points of others; (not given to talking evil of others).

(4) Not undisciplined. i. e. strong in character.

(5) Not being of bad discipline.

(6) Not being greedy.

(7) Calm and quiet (not ill-tempered).

(8) Truth-loving.

वित्ते अचोइए निच्चं खिप्पं हवइ सुचोइए ।
जहोवइट्ठं सुकयं किच्चाइं कुव्वई सया ॥ १३ ॥

(उ० 1·44)

13. A good pupil is always well-behaved even when not expressly directed or goaded; (or a good pupil needs no express directions), and he is quickly directed; (i.e he needs few directions); he always carries out his duties well (to the satisfaction of his teachers), and always according to instructions.

Exp. A good pupil does not require constant chiding and admonition; he also does not require a 'supervisor '. And in case he is guided or instructed on occasions, he follows the instructions in letter as well as in spirit.

भासमाणो न भासेज्जा णेव वंफेज्ज मम्मयं ।
माइट्ठाणं विवज्जेज्जा अणुचिन्तिय वियागरे ॥ १४ ॥

(सू० I· 9·25)

14. He (a good pupil) should not talk while being spoken to (i.e. should not interrupt), nor should he take delight in (gloat over) the foibles and weak

points of others; he should avoid deceitful speech, and should speak (answer) only after due deliberation.

निसन्ते सिया अमुहरी बुद्धाणं अन्तिए सया ।
अट्ठजुत्ताणि सिक्खिज्जा निरट्ठाणि उ वज्जए ॥ १५ ॥

(उ० 1·8)

15. He (a good pupil) should always be meek (and mild), and not be garrulous; he should acquire valuable knowledge (spiritual knowledge) by remaining always in the company of the enlightened ones, and should avoid worthless talk.

Exp. He should always remain in the company of the wise, and should strive to gain more and more knowledge and enlightenment.

मा गलियस्सेव कसं वयणमिच्छे पुणो पुणो ।
कसं व दट्ठुमाइण्णे पावगं परिवज्जए ॥ १६ ॥

(उ० 1·12)

16. He (a good pupil) should not expect to be instructed again and again (i e he should not wait for instructions at every step), like a bad (unbroken) horse (waiting) for the whip (of the rider); he should avoid sinful actions at a mere glance from the teacher, like a noble (thorough-bred) steed, merely at the sight of a whip.

Exp. A bad horse needs constant whipping. But a noble horse can almost read the mind of the rider. Similarly, a bad pupil needs constant goading, but a good pupil knows the mind and thoughts of his preceptor as in a mirror.

नापुट्ठो वागरे किंचि पुट्ठो वा नालियं वए ।
कोहं असच्चं कुव्वेज्जा धारेज्जा पियमप्पियं ॥ १७ ॥

(उ० 1·14)

17. He (a good pupil) should not speak (reply) unasked; and when asked, he should never tell a lie; he should not give way to anger (he should suppress anger), and bear (with indifference) pleasant and unpleasant happenings.

न पक्खओ न पुरओ नेव किच्चाण पिट्ठओ ।
न जुंजे ऊरुणा ऊरुं सयणे नो पडिस्सुणं ॥ १८ ॥

(उ० 1·18)

18. He (a good pupil) should not sit by the side of the teacher, nor (right) in front of him, nor behind him ; he should also not sit (too near him), touching his thighs; and should not reply to the preceptor while (seated or lying down) on the bed.

Exp. These are all rules of proper behaviour and decorum. Unless this discipline is ingrained in the students right from early childhood, it is very difficult to expect them to be well-behaved later on.

हत्थं पायं च कायं च पणिहाय जिइंदिए ।
अल्लीणगुत्तो निसिए सगासे गुरुणो मुणी ॥ १९ ॥

(दश० 8·45)

19. A monk should sit in the presence of his teacher, with his hands and feet and the whole body in proper position (i.e. in a proper posture), and with all his senses in proper control (i. e. withdrawn from any distracting activities).

आयरिएहिं वाहित्तो तुसिणीओ न कयाइ वि ।
पसायपेही नियागट्ठी उवचिट्ठे गुरुं सया ॥ २० ॥
(उ० 1·20)

20. When called by the preceptors, he (a good pupil) should never remain silent, but always desiring the favour and grace (of teachers), and keen on attaining liberation (Niyāga), should always approach his preceptor with deference and humility.

आलवंते लवंते वा न निसीएज्ज कयाइ वि ।
चइऊणमासणं धीरो जओ जत्तं पडिस्सुणे ॥ २१ ॥
(उ० 1·21)

21. Whether he is talking little or much to the teacher, he (a good pupil) should never remain seated, an intelligent pupil should always (first) leave his seat, and (then) answer (the preceptor) modestly and attentively.

आसणगओ न पुच्छेज्जा नेव सेज्जागओ कया ।
आगम्मुक्कुडुओ संतो पुच्छेज्जा पंजलीउडो ॥ २२ ॥
(उ० 1·22)

22. He (a good pupil) should never ask any questions while being seated on a seat or on bed; but approaching (the teacher), and sitting on his haunches (squatting), and with his hands folded, he should ask his questions (politely).

जं मे बुद्धाणुसासन्ति सीएण फरुसेण वा ।
मम लाभो त्ति पेहाए पयओ तं पडिस्सुणे ॥ २३ ॥
(उ० 1·27)

23. He (a good pupil) should listen devotedly, (and receive the instructions) thinking that it is for his own (ultimate) good (benefit), whatever instructions the enlightened ones (preceptors) are pleased to give him, whether couched in tender or harsh terms.

Exp. Sometimes a teacher has a tender way and sometimes a very harsh manner. But in either case, the pupil must take it always in a spirit of humility, always bearing in mind that it is for his own good.

अणुसासणमोवायं दुक्कडस्स य चोयणं ।
हियं तं मण्णई पण्णो वेसं होइ असाहुणो ॥ २४ ॥

(उ० 1·28)

24. (The teacher's) instructions, the manner in which they are given, and his admonitions (severe rebukes) for sinful deeds (mistakes),–all these a good (intelligent) pupil regards as beneficial; but a bad monk (pupil) hates (resents) them.

न कोवए आयरियं अप्पाणं पि न कोवए ।
बुद्धोवघाई न सिया न सिया तोत्तगवेसए ॥ २५ ॥

(उ० 1·40)

25. He (a good pupil) should never infuriate (provoke) his preceptors, nor should he (ever) lose his temper; he should never offend or insult the enlightened ones (teachers), nor should he irritate them by (covert or overt) allusions to their defects (or drawbacks).

Exp. Tottagavesae : Totta–Totra : (1) A goad. Then it would mean:—He should never seek goading

i.e. rebukes and admonition; or (2) Marman or Chidra— weak point; mannerisms, or physical defects.

आयरियं कुवियं नच्चा पत्तिएण पसायए ।
विज्झवेज्ज पंजलीउडो वएज्ज न पुणुत्ति य ॥ २६ ॥
(उ० 1.41)

26. Knowing the teacher to be angry, he (a good pupil) should pacify him with sweet and gentle words, appease him with folded hands, and should (solemnly) promise not to repeat (the mistake) again.

जे य चंडे मिए थद्धे दुव्वाई नियडी सढे ।
वुज्झई से अविणीअप्पा कट्ठं सोअगयं जहा ॥ २७ ॥
(दश० 9.II 3)

27 That undisciplined (ill-behaved) pupil, who is ill-tempered, ignorant, puffed up with pride, having a bitter (scathing) tongue, deceitful, and wily (roguish), he drifts, or is carried away (in this samsāra), like a log of wood caught in a strong current.

स देवगन्धव्वमणुस्सपूइए चइत्त देहं मलपंकपुव्वयं ।
सिद्धे वा हवइ सासए देवे वा अप्परए महिड्ढिए ॥ २८ ॥
(उ० 1.48)

28 He (a good pupil) is worshipped by celestial beings, Gandharvas, and human beings, on leaving this body, which is full of dirt and impurities, he becomes either an illustrious god, with only few impurities (Kārmic-dust or bonds), or becomes an eternal and perfected (liberated) soul.

[XX]

Kuśiṣya : A Bad Disciple

खलुंका जारिसा जोज्जा दुस्सीसा वि हु तारिसा।
जोइया धम्मजाणम्मि भज्जन्ति धिइदुब्बला ॥ १ ॥

(उ० 27·8)

1. Like bad bullocks yoked to a carriage (which are a nuisance and trouble), bad pupils also are like that (a source of trouble to their teacher); when yoked to the car of religion, they break down through lack of fortitude (zeal).

इड्ढीगारविए एगे एगेऽत्थ रसगारवे।
सायागारविए एगे एगे सुचिरकोहणे ॥ २ ॥

(उ० 27·9)

2. Some are proud of their success or prosperity, some of their food, some of the pleasures (they enjoy), while some carry their anger over a long period ('nurse their anger').

Exp. A monk who is proud of his band of disciples and devotees is termed as Ṛddhigārava; similarly if he is proud of getting choice alms, then he is called Rasagārava. And if a monk is proud of the happiness that he derives from his state of monkhood, then he is called Sāyāgārava. The word Gārava can be derived either from Garva or Gaurava. A monk must not be proud of *anything*, even his

monkhood. Humility should be his motto and watchword.

भिक्खालसिए एगे एगे ओमाणभीरुए ।
थद्धे एगेऽणुसासम्मी हेऊहिं कारणेहि य ॥ ३ ॥
(उ० 27·10)

3. Some are lethargic in (averse to) begging ; some are afraid of insults (they may have to put up from householders while on begging ro(und) ; some are vain (stuck up) ; " how can I convince them by reasons and arguments " ?—(this is the dilemma of their teachers).

सो वि अंतरभासिल्लो दोसमेव पकुव्वई ।
आयरियाणं तु वयणं पडिकूलेइऽभिक्खणं ॥ ४ ॥
(उ० 27·11

4. He (a bad pupil) is also given to interrupting (his teachers), and always finds faults (with others or teachers). He also always (invariably) acts in contravention to the instructions of his teachers.

जारिसा मम सीसा उ तारिसा गलिगद्दहा ।
गलिगद्दहे जहित्ताणं दढं पगिण्हई तवं ॥ ५ ॥
(उ० 27·16

5. " These (bad) pupils of mine are very much like bad donkeys. " So, abandoning these lazy donkeys he practises severe austerities.

रमए पंडिए सासं हयं भद्दं व वाहए ।
बालं सम्मइ सासन्तो गलियस्सं व वाहए ॥ ६ ॥

(उ० 1·37)

6. He (a teacher) takes delight in instructing an intelligent (pupil), like a rider (in riding) a noble horse; but he is tired of (gets fed up with) instructing a bad (pupil), like a rider on an unbroken (wicked) horse

[XXI]

Dussīla : An Ill-mannered Monk

जहा सुणी पूइकण्णी निक्कसिज्जइ सव्वसो।
एवं दुस्सीलपडिणीए मुहरी निक्कसिज्जई ॥ १ ॥

(उ० 1 4)

1. As a bitch with sore (and putrid) ears is driven away from everywhere, similarly a bad, insubordinate(perverse), and garrulous(pupil) is turned out (from every Gurukula).

कणकुंडगं चइत्ताणं विट्ठं भुंजइ सूयरे।
एवं सीलं चइत्ताणं दुस्सीले रमई मिए ॥ २ ॥

(उ० 1·5)

2. A pig leaves a trough filled with corn, and feeds on faeces, similarly an ignorant man forsakes virtue, and takes to evil ways

सुणिया भावं साणस्स सूयरस्स नरस्स य।
विणए ठविज्ज अप्पाणं इच्छंतो हियमप्पणो ॥ ३ ॥

(उ० 1 6)

3 Hearing a man of bad conduct) thus being compared to a dog and a pig, one who is keen on his welfare, should establish himself firmly in discipline, (or good conduct)

धम्मज्जियं च ववहारं बुद्धेहायरियं सया।
तमायरंतो ववहारं गरहं नाभिगच्छइ ॥ ४ ॥

(उ० 1 42)

4. One, who pursues a course of conduct conforming to religion (Law), which has been practised by the enlightened ones (preceptors), will never incur blame.

Exp. Conduct which has the sanction of religious precepts, and which is also pursued by his superiors, is a safe course for him. बुद्धहायरियं = बुद्धेहि आयरियं ।

अमणुन्नसमुप्पायं दुक्खमेव विजाणिया ।
समुप्पायमजाणंता कहं नायंति संवरं ॥ ५ ॥

(सू० I . 3.10)

5. Know (realise) that misery arises from (one's own) evil deeds. How can those, who are ignorant of the origin (of misery), know (the means of) its prevention ?

[XXII]

Kāma-bhoga : Pleasures and Enjoyments

अणागयमपस्संता पच्चुप्पन्नगवेसगा।
ते पच्छा परितप्पन्ति खीणे आउम्मि जोव्वणे ॥ १ ॥
(सू० I. 3.4.14)

1. Those who do not (fore–) see the future (do not care for future), but are only out to seek (enjoy) the present, will repent later on (come to grief later on), when their life (–span) or youth comes to an end.

जे केइ सरीरे सत्ता वण्णे रूवे य सव्वसो।
मणसा कायवक्केणं सव्वे ते दुक्खसंभवा ॥ २ ॥
(उ० 6·11)

2. All those will (only) reap misery, who in thought, words, or deeds are attached to their bodies, to colours, and to forms.

जे इह सायाणुगा नरा अज्झोववन्ना कामेहिं मुच्छिया।
किवणेण समं पगब्भिया न वि जाणंति समाहिमाहितं ॥ ३ ॥
(सू० I. 2 3.4)

3. Those who are given (only) to seek pleasures in this world, and are greedy and absorbed in sensual enjoyments, are reckless like the wretched, they do not know that meditation has been laid down (as a panacea for all evils in the world by the Enlightened Ones).

उवलेवो होइ भोगेसु अभोगी नोवलिप्पई।
भोगी भमइ संसारे अभोगी विप्पमुच्चई॥ ४॥
(उ॰ 25·41)

4. There is stickiness (the quality of adhesion) in pleasures; one who is not given to pleasures, is never stuck up (or soiled); a man given to pleasures wanders about in saṁsāra; one who renounces pleasures is freed from it (saṁsāra).

उल्लो सुक्को य दो छूढा गोलया मट्टियामया।
दो वि आवडिया कुड्डे जो उल्लो सोऽत्थ लग्गई॥ ५॥
एवं लग्गंति दुम्मेहा जे नरा कामलालसा।
विरत्ता उ न लग्गंति जहा से सुक्कगोलए॥ ६॥
(उ॰ 25·42–43)

5 & 6. If two clods of clay, one wet and the other dry, are flung against a wall, both of them dashing against it, the wet one will stick there; (but the dry one will not). Similarly, the evil-minded (foolish) men, who love pleasures, cling (to karman); but those who are not attached to pleasures do not cling (to karman), like the dry clod of clay.

हत्थागया इमे कामा कालिया जे अणागया।
को जाणइ परे लोए अत्थि वा नत्थि वा पुणो॥ ७॥
जणेण सद्धिं होक्खामि इइ बाले पगब्भई।
कामभोगाणुराएणं केसं संपडिवज्जई॥ ८॥
(उ॰ 5·6–7)

7 & 8. (The foolish and ignorant reason thus) :— "These (worldly) pleasures are (as it were), in our hand; but those of the future (or belonging to the

other world) are uncertain, (as regards to the time when they will be enjoyed); moreover, who knows (for certain) whether there is (exists) a next world or not ?" The fool boasts (talks impudently), "I shall be with (the majority of) men;" but by his love for pleasures and enjoyments he (merely) suffers pain (in the end).

Exp Kalika— Uncertain, doubtful.

This is the usual argument advanced by majority of people who are the followers of Cārvāka. According to them, a bird in the hand is worth two in the bush. 'Moreover, they further argue, if after all we have to sacrifice pleasures here, for the sake of pleasures in the next world, then why not do it the other way round ? Because nobody has actually seen the other world, and for all we know, it may be merely a fiction or a fabrication of the imagination of some (rogues), who are jealous of us because we are leading a happy-go-lucky life. And how can so many people be in the wrong ?' This is how they try to beguile themselves and others, but then they do not quite realise the danger ahead, and the pitfalls of the primrose path .

तओ पुट्ठो आयंकेणं गिलाणो परितप्पई ।
पभीओ परलोगस्स कम्माणुप्पेहि अप्पणो ॥ ९ ॥

(उ० 5.11)

9. And (later on) after he is attacked by diseases, and is an invalid (infirm), he then suffers, and being

afraid of the next world, he then repents for (or ponders over) his own sinful actions of the past.

सल्लं कामा विसं कामा कामा आसीविसोपमा ।
कामे य पत्थेमाणा अकामा जन्ति दोग्गइं ॥ १० ॥
(उ० 9·53)

10. (Worldly) pleasures are like a thorn that rankles, they are poison, and are like a venomous snake; those that hanker after pleasures, never get them, but (only) go to bad existence after death, without getting the pleasures (they seek).

खणमेत्तसोक्खा बहुकालदुक्खा पगामदुक्खा अणिगामसोक्खा ।
संसारमोक्खस्स विपक्खभूया खाणी अणत्थाण उ कामभोगा ॥ ११ ॥
(उ० 14·13)

11 (Worldly) pleasures and enjoyments give only momentary satisfaction, but bring (in their wake) suffering for a long time; they give little happiness, but cause (give) intense sorrow; they are the enemies (opponents) of liberation from worldly existence, and are a very mine of evils.

Exp. A man who opts for pleasures is not a prudent man, because for the sake of these momentary pleasures, he stakes his permanent happiness.

जहा किंपागफलाणं परिणामो न सुंदरो ।
एवं भुत्ताण भोगाणं परिणामो न सुंदरो ॥ १२ ॥
(उ० 19·17)

12. As the effect of (eating a) kimpāka fruit is never good, so the effect of pleasures enjoyed is anything but good (can never be good).

Exp. This is a very common simile. A kimpāka fruit has a very beautiful and attractive external, but it is a poisonous fruit. Kimpāka – Trichosanthes Palmata or Cucumis Colocynthes

सव्वं विलवियं गीयं सव्वं नट्टं विडंबियं ।
सव्वे आभरणा भारा सव्वे कामा दुहावहा ॥ १३ ॥
(उ० 13.16)

13. All music is but prattle (empty sounds), all dancing is but mocking (and mimicry); all ornaments are but a burden, (and) all pleasures bring (nothing but) only misery (and sorrow).

अच्चेइ कालो तूरन्ति राइओ न यावि भोगा पुरिसाण निच्चा ।
उविच्च भोगा पुरिसं चयन्ति दुमं जहा खीणफलं व पक्खी ॥ १४ ॥
(उ० 13.31)

14. Time rolls (marches) on, and the days (lit. nights) hasten on quickly, human (mortal) pleasures are not permanent (or everlasting); they come to a man, but (immediately) forsake him, just as birds abandon a tree without fruit (whose fruits are exhausted).

Exp. One of the finest specimens of Ascetic poetry Uttarādhyayana-Sūtra contains many such delightful ditties

पुरिसोरम पावकम्मुणा पलियन्तं मणुयाण जीवियं ।
सन्ना इह काममुच्छिया मोहं जन्ति नरा असंवुडा ॥ १५ ॥
(सूत्र० I.2.1.10)

15. Man, refrain from sins ! Human life is short (and bound to come to an end). Men, who are

drowned (in lust and greed etc.), who are addicted to pleasures, and lack self-control (do not guard themselves against sin), get deluded (are enveloped in delusion).

Exp. Moha—delusion or infatuation is the worst enemy of the soul. Unless the Mohanīya karman is destroyed, no spiritual progress is possible.

अधुवं जीवियं नच्चा सिद्धिमग्गं वियाणिया।
विणिअट्टेज्ज भोगेसु आउं परिमिअमप्पणो ॥ १६ ॥
(दश० 8·34)

16 Knowing that (this) life is (after all) uncertain (not permanent), and having known (seen) the path leading to liberation, one should abstain from pleasures ; one's life is, after all, limited.

संबुज्झह ! किं न बुज्झह ? संबोही खलु पेच्च दुल्लहा।
नो हूवणमन्ति राइओ नो सुलभं पुणरावि जीवियं ॥ १७ ॥
(सू० 1 2·1 1)

17. Awake ! (Oh men !) Why are you not realising, (or : awaking from slumber and getting wide awake) ? Enlightenment is very difficult to obtain after death (in the next world). The days (lit nights) never return, nor is it very easy to obtain human life again (for a second time).

Exp. This is a Gāthā in a very noble and elevated strain. The advice is straight from the heart and also reaches the heart.

इह जीवियमेव पासहा तरुणे वाससयस्स तुट्टई ।
इत्तरवासे य बुज्झह गिद्धनरा कामेसु मुच्छिया ॥ १८ ॥
(सू० I. 2.3.8)

18. See (consider, for instance), this very life. It is snapped either in (the prime of) youth, or (at best) after a hundred years. But bear well in mind (realise this well), that (in either case) it is but of short duration (And yet) the greedy are addicted to pleasures (crave after pleasures)

Exp. Hundred years is regarded as a full span of human life. But it is nothing compared to the span of life of celestial beings, which is crores and crores of years.

वाहेण जहा व विच्छए अबले होइ गवं पचोइए ।
से अन्तसो अप्पथामए नाइवहे अबले विसीयइ ॥ १९ ॥
एवं कामेसणं विऊ अज्ज सुए पयहेज्ज संथवं ।
कामी कामे ण कामए लद्धे वा वि अलद्ध कण्हुई ॥२०॥
(सू० I. 2.3.5 6)

19 & 20. As a bullock which is hurt (by goading), and is still urged on by the driver, becomes weak, and at last without any stamina left, and unable to move (or carry the load), with its strength all lost, sinks down (collapses), know (realise) that hankering after pleasures is also similar; (i.e a man running after pleasures rarely gets them, but is bound to collapse *in the long run*); sooner or later (lit. to-day or to-morrow), he will have to give up enjoyments

(or pursuit of pleasures, for sheer lack of stamina to run after them). (Realising this), one who is desirous of (or loves) pleasures (and enjoyments), should not crave after them, whether he has obtained them or not.

Exp. Man clings to the pleasures he has obtained and runs after those which he does not possess. Both ways there is the 'craving'. 'वाह' could also mean व्याध – a hunter, and गवं – पशुं – (the hunted) animal.

कामाणुगिद्धिप्पभवं खु दुक्खं सव्वस्स लोगस्स सदेवगस्स ।
जं काइयं माणसियं च किंचि तस्सऽन्तगं गच्छइ वीयरागो ॥२१॥

(उ० 32·19)

21. From greed (lust) for pleasures, arises the misery of the whole world – including the world of celestial beings. Only the Vitarāga (one who is free from passions), puts an end to misery, whether it is physical or mental.

कामकामी खलु अयं पुरिसे से सोयइ, जूरइ, तिप्पइ परितप्पइ ॥२२॥

(आचा० I. 2 5)

22. That man, certainly, who loves pleasures, is afflicted (by their loss), feels sorry, laments (and bewails), and is tortured

Exp. A man who loves pleasures, suffers tortures when he is deprived of them.

रूवेसु जो गिद्धिमुवेइ तिव्वं अकालियं पावइ से विणासं ।
रागाउरे से जह वा पयंगे आलोयलोले समुवेइ मच्चुं ॥ २३ ॥

(उ० 32·24)

23. He, who is passionately and exceedingly fond of (charming and attractive) 'forms' (colours), comes to untimely (premature) ruin, just as a passionate moth, attracted by light, embraces death.

Exp. A moth is attracted by the flame of fire (form or colour), and is destroyed in the process.

रूवे विरत्तो मणुओ विसोगो एएण दुक्खोहपरंपरेण ।
न लिप्पई भवमज्झे वि सन्तो जलेण वा पुक्खरिणीपलासं ॥२४॥

(उ० 32·34)

24. (But) a man, who is indifferent (not attached) to forms (and colours), is free from (all) sorrows; he is not affected (tainted) by the continuous series (succession) of sorrows, though still living in this samsāra, like a lotus-leaf (which is not tainted or moistened) by water (though growing and remaining in water).

Exp. The simile of the 'Lotus-leaf' is a very common simile in all philosophical literature of the Hindus, Jains and Buddhists.

सद्देसु जो गिद्धिमुवेइ तिव्वं अकालिअं पावइ से विणासं ।
रागाउरे हरिणमिए व्व मुद्धे सद्दे अतित्ते समुवेइ मच्चुं ॥२५॥

(उ० 32·37)

25 He, who is exceedingly and passionately fond of (sweet) sounds, comes to untimely ruin, just as an innocent (simple-hearted) deer, distressed by its passion (for sounds), embraces death, being never completely satisfied with sounds (i e always going in for new and tempting sounds).

गंधेसु जो गिद्धिमुवेइ तिव्वं अकालिअं पावइ से विणासं।
रागाउरे ओसहिगंधगिद्धे सप्पे बिलाओ विव निक्खमंते ॥ २६ ॥
(उ० 32 50)

26. He, who is exceedingly and passionately fond of (sweet) smells, comes to untimely ruin. just as a snake, distressed by its passion and greed for the (sweet) smell of plants and herbs, rushes out of its hole (and is then killed).

रसेसु जो गिद्धिमुवेइ तिव्वं अकालियं पावइ से विणासं।
रागाउरे बडिसविभिन्नकाए मच्छे जहा आमिसभोगगिद्धे ॥२७॥
(उ० 32·63)

27. He, who is exceedingly and passionately fond of (sweet) tastes, comes to untimely ruin, just as a fish, greedy for the enjoyment of flesh (eager to swallow the bait), has its body impaled by a hook.

फासस्स जो गिद्धिमुवेइ तिव्वं अकालिअं पावइ से विणासं।
रागाउरे सीयजलावसन्ने गाहग्गहीए महिसे व रण्णे ॥ २८ ॥
(उ० 32·76)

28. He, who is passionately and exceedingly fond of (pleasant or agreeable) touch, comes to untimely ruin, like a buffalo in the forest, which is distressed (torn) by its passion (for agreeable touch), plunges in (a pool of) cold water, and is caught (and devoured) by a crocodile.

भावेसु जो गिद्धिमुवेइ तिव्वं अकालियं पावइ से विणासं।
रागाउरे कामगुणेसु गिद्धे करेणुमग्गावहिए गजे वा ॥ २९ ॥
(उ० 32·89)

29. He, who is passionately and exceedingly fond of 'feelings' (passions—भाव) comes to untimely ruin, like an elephant, who is torn (distressed) by passions, is greedy for carnal pleasures and enjoyments, and is lured away from its path by a cow–elephant (and is then captured and killed).

एविन्दियत्था य मणस्स अत्था दुक्खस्स हेउं मणुयस्स रागिणो।
ते चेव थोवं पि कयाइ दुक्खं न वीयरागस्स करेन्ति किंचि ॥ ३० ॥
(उ० 32·100)

30. Thus, the objects of the senses and the mind are a source of sorrow and pain to men, who are swayed away by passions; but they do not cause any pain whatsoever, nor affect in the least, one who is free from all passions (Vitaraga)

न कामभोगा समयं उवेन्ति न यावि भोगा विगइं उवेन्ति।
जे तप्पओसी य परिग्गही य सो तेसु मोहा विगइं उवेइ ॥३१॥
(उ० 32·101)

31. (Objects of) pleasures and enjoyments (by themselves) do not cause indifference, nor do they arouse emotions (passions) such as anger, hatred etc.; but he, who either hates them, or loves them, is swayed away by emotions (and passions) because of his infatuation (or hatred) for them.

Exp. *Things in themselves* are not good or bad. It is one's own attitude towards them, which makes *them good or bad.*

मुहुं मुहुं मोहगुणे जयंतं अणेगरूवा समणं चरंतं।
फासा फुसन्ती असमंजसं च न तेसि भिक्खू मणसा पउस्से ॥३२॥
(उ० 4·11)

32. A monk, who again and again suppresses the causes (and effects) of delusion, and practises self-control, will (still) be adversely affected by various external objects; but a monk should not hate them even in his mind.

Exp. He should not hate external objects and things that attract and tempt him. On the other hand, he should be indifferent to them and try to conquer his own mind. If one hates a thing, he is obsessed by it, and so thinks about it again and again.

विरज्जमाणस्स य इंदियत्था सद्दाइया तावइयप्पगारा ।
न तस्स सव्वे वि मणुन्नयं वा निव्वत्तयंती अमणुन्नयं वा ॥३३॥
(उ० 32·106)

33. But in the case of one, who is (totally) indifferent to (all) objects of the senses like sounds etc. (i.e. the five-fold objects of senses), will not cause (give rise to) any pleasant or unpleasant feelings.

सव्वं तओ जाणइ पासए य अमोहणे होइ निरंतराए ।
अणासवे झाणसमाहिजुत्ते आउक्खए मोक्खमुवेइ सुद्धे ॥३४॥
(उ० 32 109)

34. Then he (a Vītarāga or Siddha), knows and sees everything (in its proper perspective), is free from delusion and hindrances, is free from the influx of karman, is endowed with concentration and deep meditation, and being (absolutely) pure (in mind, thoughts, and deeds), attains perfection (liberation) at the end of his life (i.e. after death).

[XXIII]

Pramāda : Carelessness

पमायं कम्ममाहंसु अप्पमायं तहाऽवरं।
तब्भावादेसओ वावि बालं पंडियमेव वा ॥ १ ॥

(सू० I. 8·3)

1. Carelessness is called (said to be the cause of) karman, (and) carefulness the (cause of the) contrary (viz. absence of karman). When the one or the other is predicated (of a man), he is called either a fool or a wise man.

Exp. Pramāda is explained as laziness or slackness in the observance of religious precepts (duties), and a predilection for the pleasures of senses and being prone to passions. It is a sin of commission and omission. This leads to the acquisition of karman, which in turn causes the soul to wander in saṁsāra. A careful, watchful, and a circumspect man, on the other hand, is free from karman, and thus he puts an end to samsāra.

इमं च मे अत्थि इमं च नत्थि इमं च मे किच्च इमं अकिच्चं।
तं एवमेवं लालप्पमाणं हरा हरंति त्ति कहं पमाए ॥ २ ॥

(उ० 14·15)

2. 'This is mine, this is not mine (i e. I still do not possess that); I have done this, I have (still) not done that (or I must do this, and I should not do

that)'; while he is indulging in this frequent prattle (talking in this strain), the robbers (in the form of days or time), are robbing him (of his precious life); what folly or carelessness is this ! (*or* how should one be careless in such circumstances ?).

Exp. Man is so much engrossed in his worldly ties and activities, that he rarely finds time to think of the future. But time does take its toll, and every moment drags him nearer and nearer to the end. So a wise man should never be careless.

असंखयं जीविय मा पमायए जरोवणीयस्स हु नत्थि ताणं ।
एवं विजाणाहि जणे पमत्ते किण्णू विहिंसा अजया गहिन्ति ।।३।।
(उ० 4·1)

3. Life cannot be prolonged; therefore, one should never be careless; there is also no protection against old age once it overtakes a man. Know (realise) this (O Man !). Those, who are careless, who indulge in injuring living beings, and who are not restrained (self-controlled), to whom will they turn for protection (at the time of death) ?

Exp Asamkhāya—Asamskṛta—Something that cannot be joined or repaired.

सुत्तेसु यावी पडिबुद्धजीवी न वीससे पंडिए आसुपन्ने ।
घोरा मुहुत्ता अबलं सरीरं भारुंडपक्खीव चरऽप्पमत्तो ॥ ४ ॥
(उ० 4·6)

4. Even when others (ordinary persons) are asleep, a wise man of quick intelligence (grasp), and

leading a watchful (circumspect) life, should never trust, (i.e. be confident, or be off his guard). Time is terrible, and the body is frail; (always) move about (live) very carefully (and watchfully) like a Bhārunda bird.

Exp. Sutta—Supta : 1) asleep, and 2) careless in self-control. A Bhārunda bird is said to have two necks and three legs and is regarded as the standard of watchfulness. Cp. Kalpa sūtra 118 which describes Mahāvīra as : ' Bhārundapakkhīva appamatte '.

Cp या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

(भग० 2.69)

छन्दंनिरोहेण उवेइ मोक्खं आसे जहा सिक्खियवम्मधारी ।
पुव्वाइं वासाइं चरऽप्पमत्ते तम्हा मुणी खिप्पमुवेइ मोक्खं ॥ ५॥
(उ० 4.8)

5. By curbing and controlling his (wayward) will, he (a monk) attains perfection like a horse, which is well-broken (trained) and properly harnessed (and marches toward the battle field) He should be very careful in his behaviour in the early years (of monkhood), for, thereby a monk attains liberation quickly.

खिप्पं न सक्कइ विवेगमेउं तम्हा समुट्ठाय पहाय कामे ।
समिच्च लोयं समया महेसी आयाणुरक्खी चरमप्पमत्ते ॥६॥
(उ० 4.10)

6. One cannot quickly acquire the (power of) discrimination; therefore, one should exert one's self,

abandon pleasures, understand (the real nature of) the world with an impartial attitude of mind, and always guarding one's self, lead a careful life.

Exp. 'Knowledge comes but wisdom lingers'. Viveka—the power to discriminate between right and wrong. This is not very easy to achieve.

दुमपत्तए पंडुयए जहा निवडइ राइगणाण अच्चए।
एवं मणुयाण जीवियं समयं गोयम! मा पमायए॥ ७॥
(उ० 10·1)

7. As the withered (fallow) leaf of a tree falls down after the lapse of a few days (lit. nights), even so does the life of men (come to an end). Oh Gautama! do not be careless even for a moment.

Exp. Samaya is the smallest divisible unit of time.

कुसग्गे जह ओसबिन्दुए थोवं चिट्ठइ लम्बमाणए।
एवं मणुयाण जीवियं समयं गोयम! मा पमायए॥ ८॥
(उ० 10·2)

8. As a dew drop remains (hangs) suspended on the tip of a blade of grass just for a very short while (and then drops down), even so the life of men (in this world is short). Oh Gautama! do not be careless even for a moment.

दुल्लहे खलु माणुसे भवे चिरकालेण वि सव्वपाणिणं।
गाढा य विवाग कम्मुणो समयं गोयम! मा पमायए॥ ९॥
(उ० 10·4)

9. Human birth is indeed very rare (difficult to obtain), even after a long lapse of time, for all living beings. Hard are the ripenings (fruits) of actions. Oh Gautama ! do not be careless (or one should not be careless) even for a moment.

Exp. Human birth is a most precious acquisition, because Mokṡa — liberation is possible only for a human being. And it is obtained only as a result of one's own good karman in the past. Cp. 'Man is the crown of creation.'

लद्धूण वि आरियत्तणं अहीणपंचिंदियया हु दुल्लहा ।
विगलिन्दियया हु दीसई समयं गोयम ! मा पमायए ॥ १० ॥
(उ० 10·17)

10. Even after being born as an Ārya, it is still very difficult to have all the five sense–organs intact(in perfect order); there is seen deficiency of (one or more) sense–organs (among so many mortals). Oh Gautama ! do not be careless even for a moment

अहीणपंचिंदियत्तं पि से लहे उत्तमधम्मसुई हु दुल्लहा ।
कुतित्थिनिसेवए जणे समयं गोयम ! मा पमायए ॥ ११ ॥
(उ० 10 18)

11. And perchance, he may even possess all the five organs of sense in tact ; but listening to (receiving instructions in) the best religion is again very rare and difficult ; for, (there are) many (who) follow heretical teachers. Oh Gautama ! do not be careless even for a moment.

लद्धूण वि उत्तमं सुइं सद्दहणा पुणरावि दुल्लहा।
मिच्छत्तनिसेवए जणे समयं गोयम! मा पमायए॥ १२॥
(उ० 10 19)

12. Even after receiving instructions in the best of religions, to have (firm) faith in it is still very difficult; for (a large number of) people adhere to false faiths (are attracted by them). Oh Gautama ! do not be careless even for a moment.

धम्मं पि हु सद्दहन्तया दुल्लहया काएण फासया।
इह कामगुणेसु मुच्छिया समयं गोयम! मा पमायए॥ १३॥
(उ० 10·20)

13. And supposing that they do have faith in (the right) religion, it is still very difficult to put that faith in actual practice; for (we find that) men are addicted to pleasures and enjoyments here (in this world). Oh Gautama ! do not be careless even for a moment.

परिजूरइ ते सरीरयं केसा पंडुरया हवंति ते।
से सोयबले य हायई समयं गोयम! मा पमायए॥ १४॥
(उ० 10·21)

14. Your body decays and withers; your hair turn white, all your strength decreases; (and then you will find it very hard to practise religion). Oh Gautama ! do not be careless even for a moment.

वोच्छिन्द सिणेहमप्पणो कुमुयं सारइयं व पाणियं।
से सव्वसिणेहवज्जिए समयं गोयम! मा पमायए॥ १५॥
(उ० 10·28

15. Cut off all bonds and ties of attachment from yourself, like a lotus (*-leaf*) *that sheds* (*drops*) autumnal water, (*and thus*) *be free from all* (*bonds* of) attachment. Oh Gautama! do not be careless even for a moment.

चिच्चाण धणं च भारियं पव्वइओ हि सि अणगारियं।
मा वन्तं पुणो वि आविए समयं गोयम! मा पमायए॥ १६॥
(उ० 10·29)

16. You have renounced (the world) and have become a homeless monk, after giving up wealth, and wife (family), do not then drink back the vomit (do not crave for the very things that you have so bravely sacrificed and discarded). Oh Gautama! do not be careless even for a moment.

अबले जह भारवाहए मा मग्गे विसमेऽवगाहिया।
पच्छा पच्छाणुतावए समयं गोयम! मा पमायए॥ १७॥
(उ० 10·33)

17 As a weak burden-bearer, after taking a rough and uneven road, repents later on, (do you also not make a wrong choice and repent later on). Oh Gautama! do not be careless even for a moment!

तिण्णो हु सि अण्णवं महं किं पुण चिट्ठसि तीरमागओ।
अभितुर पारं गमित्तए समयं गोयम! मा पमायए॥ १८॥
(उ० 10 34)

18. You have (well-nigh) crossed the great ocean (of samsāra). Why do you then tarry, having

(almost) reached the shore ? Hasten now to go to the other side (to cross over). Oh Gautama ! do not be careless even for a moment !

Exp. In every journey or race, the last lap is always the most difficult. A swimmer, for instance, gives up within a few yards of the goal ; or a runner collapses almost near the winning post. What is necessary at the last – crucial – moment, is the will power, and that is what most people lack.

[XXIV]

Kaṣāyas : Passions

कोहं माणं च मायं च लोहं च पाववड्ढणं ।
वमे चत्तारि दोसे उ इच्छन्तो हियमप्पणो ॥ १ ॥
(दश० 8·37)

1. He, who is desirous of doing good to his own self, should thoroughly discard, (lit. vomit or throw out of his system) these four faults : (1) anger, (2) pride or vanity, (3) deceit, and (4) greed, which are calculated to increase his sin.

कोहो पीइं पणासेइ माणो विणयनासणो ।
माया मित्ताणि नासेइ लोभो सव्वविणासणो ॥ २ ॥
(दश० 8·38)

2 Anger destroys love ; pride is detrimental to humility ; deceit destroys friends (i.e. friendship), while greed destroys everything.

Exp The four passions are very harmful, and even in our everyday life, we find that they work a great havoc. Much more harmful are they in the life of a monk.

उवसमेण हणे कोहं माणं मद्दवया जिणे ।
मायं च अज्जवभावेण लोभं संतोसओ जिणे ॥ ३ ॥
(दश० 8·39)

3. One should suppress (supplant) anger by forgivingness (tranquillity), conquer pride by humi-

lity, deceit by straightforwardness, and greed by contentment.

कोहो य माणो य अणिग्गहीया माया य लोभो य पवड्ढमाणा ।
चत्तारि एए कसिणा कसाया सिंचन्ति मूलाइं पुणब्भवस्स ॥४॥
(दश० 8.40)

4. Anger and pride not properly curbed, and deceit and greed being on the increase (i.e. allowed full freedom), – these four are the black (evil) passions, which sprinkle (with water) the roots of (the creeper of) rebirth (the tree of transmigration).

अहे वयइ कोहेणं माणेणं अहमा गई ।
माया गईपडिग्घाओ लोहाओ दुहओ भयं ॥ ५ ॥
(उ० 9.54)

5. He (the soul) sinks low (is degraded) by anger, and attains a low state of existence by pride, deceit is a great hindrance and impediment to his progress (lit. a better state of existence), and greed endangers both the worlds (i.e. this as well as the next).

पुढवी साली जवा चेव हिरण्णं पसुभिस्सह ।
पडिपुण्णं नालमेगस्स इइ विज्जा तवं चरं ॥ ६ ॥
(उ० 9.49)

6. Knowing that the (whole) earth, with all the rice and barley, as well as all the (stock of) gold, and with all the cattlehead (it contains), — all this put together will not be sufficient (to satisfy) one single man, he should practise penance.

Exp. There is no *limit to the desires and cravings*, and the inordinate thirst for possessions and passions is never satisfied.

Cp. इच्छा हु आगासमा अणंतया ।

जहा लाहो तहा लोहो लाहा लोहो पवड्ढई ।
दोमासकयं कज्जं कोडीए वि न निट्ठियं ॥ ७ ॥

(उ० 8·17)

7. The more you get, the more you want: greed (always) increases with gain, when a thing could have been accomplished with two Māsas only, it is not accomplished even by ten millions.

Exp. Once, a brahmin by name Kapila went to a king only to get two Māṣas of gold. The king, pleased with him for his truthfulness, asked him to ask for anything that he liked. Kapila then started thinking whether he should ask for a thousand, or ten thousand, or a hundred thousand, and so on. And then all of a sudden it dawned on him that he had gone to the king originally with the idea of getting two Māsas only. And he realised the futility of it all, and renounced the world there and then

कसायपच्चक्खाणेणं भन्ते ! जीवे किं जणयइ ? कसायपच्चक्खाणेणं वीयरागभावं जणयइ । वीयरागभावपडिवन्ने वि य णं जीवे समसुहदुक्खे भवइ ॥ ८ ॥

(उ० 29·36)

8. Oh Revered Sir ! What does the soul achieve by enouncing the **passions**? **1By renouncing the passions,**

the soul creates a state where there is complete freedom from passions, and when the soul has thus attained a state wherein it is totally *free from* passions, he is indifferent to pleasures and pains.

कोहविजएणं भंते ! जीवे किं जणयइ ? कोहविजएणं खन्ति जणयइ, कोहवेयणिज्जं कम्मं न बंधइ, पुव्वबद्धं च निज्जरेइ ॥ ९ ॥

(उ० 29·67)

9. Oh Revered Sir ! What does the soul accomplish by conquering anger ? By conquering anger he creates (gets the quality of) for givingness (peace), does not acquire (bind) the karman that is responsible for experiencing anger, and also annihilates all such karman which he might have acquired (bound) in the past

माणविजएणं भन्ते ! जीवे किं जणयइ ? माणविजएणं मद्दवं जणयइ, माणवेयणिज्जं कम्मं न बन्धइ, पुव्वबद्धं च निज्जरेइ ॥ १० ॥

(उ० 29·68)

10 Oh Revered Sir ! What does the soul acquire by conquering pride ? By conquering pride he regains mildness (meekness), and does not bind any (more) karman that is responsible for experiencing pride, and also destroys all such karman that he might have acquired in the past.

मायाविजएणं भन्ते ! जीवे किं जणयइ ? मायाविजएणं अज्जवं जणयइ, मायावेयणिज्जं कम्मं न बंधइ, पुव्वबद्धं च निज्जरेइ ॥ ११ ॥

(उ० 29·69)

11. Oh Revered Sir! What does the soul gain by conquering deceit? By conquering deceit the soul acquires simplicity (straightforwardness), does not bind (acquire) any (fresh) karman responsible for experiencing deceit, and also annihilates all such karman bound in the past.

लोभविजएणं भन्ते! जीवे किं जणयइ? लोभविजएणं संतोसं जणयइ, लोभवेयणिज्जं कम्मं न बंधइ, पुव्वबद्धं च निज्जरेइ ॥ १२ ॥

(उ० 29.70)

12. Oh Revered Sir! What does the soul acquire by conquering greed? By conquering greed the soul acquires contentment, does not bind any (fresh) karman responsible for experiencing greed, and also annihilates all such karman bound in the past.

[XXV]

Bāla and Paṇḍita : The Ignorant and the Wise

रागदोसस्सिया बाला पावं कुव्वंति ते बहुं ॥ १ ॥

(सू० I· 8·8)

1. The ignorant (fools), being subject to love and hatred (passions), commit manifold sins.

वित्तं पसवो य नाइओ तं बाले सरणं ति मन्नइ ।
एते मम तेसु वी अहं नो ताणं सरणं न विज्जई ॥ २ ॥

(सू० I. 2·3·16)

2. The fool thinks that (his) wealth, cattle and relations will be his protection (in the hour of reckoning). (He thinks):—" They belong to me, and I belong to them "; but (in reality) he gets no shelter or protection (from them); (but really speaking he has no shelter, no protection).

न चित्ता तायए भासा कुओ विज्जाणुसासणं ।
विसन्ना पावकम्मेहिं बाला पंडियमाणिणो ॥ ३ ॥

(उ० 6·10)

3 Variety (or multiplicity) of speech (*or* knowledge of various languages) does not afford him protection ; how can also instruction in various (magic) lores and arts (protect him) ? Fools, thinking themselves to be very wise, sink in (the quagmire of) their own evil deeds.

मासे मासे तु जो बालो कुसग्गेणं तु भुंजए।
न सो सुक्खायधम्मस्स कलं अग्घइ सोलसिं ॥ ४ ॥

(उ० 9·44)

4. If an ignorant man were to eat (i.e. live on) only a blade of kuśa–grass once every month, he does not deserve (is not entitled to) even a sixteenth part of the religion (or merit) as preached in the scriptures (by the Tīrthamkaras).

Exp. This is a case of misguided penance. There are many men in the world who practise very severe austerities and undergo all sorts of physical hardships and privations; but these are all futile and vain, unless they proceed from right knowledge.

जहा कुम्मे सअंगाइं सए देहे समाहरे।
एवं पावाइं मेहावी अज्झप्पेण समाहरे ॥ ५ ॥

(सू० I·8·16)

5. As a tortoise withdraws its limbs into its own body, so a wise man should withdraw (i.e. shrink from) sins and temptations etc , with (the help of) meditation.

न कम्मुणा कम्म खवेन्ति बाला अकम्मुणा कम्म खवेन्ति धीरा।
मेहाविणो लोभमयावतीता संतोसिणो नो पकरेन्ति पावं ॥ ६ ॥

(सू० I·12·15)

6. The ignorant (fools) cannot destroy their (past) karman by (fresh) actions; but the wise annihilate their karman by complete cessation from

actions. The wise, who are beyond greed and fear, and are contented, do not commit any (fresh) sins.

तुलियाण बालभावं अबालं चेव पंडिए।
चइऊण बालभावं अबालं सेवए मुणी ॥ ७ ॥

(उ० 7·30)

7. A wise man always weighs (compares) the state of the fool and the state of the wise (i.e what their fate is going to be); and so abandoning the mode of life of fools, he resorts to the course of conduct of the wise.

[XXVI]

A True Brāhmaṇa

जो न सज्जइ आगन्तुं पव्वयन्तो न सोयई।
रमए अज्जवयणम्मि तं वयं बूम माहणं ॥ १ ॥

1. He, who has no worldly attachment after entering (the order), and does not feel any pangs for having renounced the world, and who takes delight in the noble words (preaching of Tīrthaṁkaras), —him we call a (true) Brāhmana.

Exp. According to the commentators : " He, who does not embrace (his people) on meeting them, and is not sorry when he leaves them,– i.e. who is completely indifferent to them, is a true Brāhmana ".

जायरूवं जहामट्ठं निद्धन्तमलपावगं।
रागदोसभयाईयं तं वयं बूम माहणं ॥ २ ॥

2. He, who is free from impurities and sins, like burnished gold which is purified of all its impurities in fire, and who is beyond (above) love and hatred, —him we call a true Brāhmana.

Exp. There is a pun on the word Pāvaga, which could mean (1) Pāvaka· fire, and (2) Pāpaka: sin.

तवस्सियं किसं दन्तं अवचियमंससोणियं।
सुव्वयं पत्तनिव्वाणं तं वयं बूम माहणं ॥ ३ ॥

3. He, who is an ascetic, lean, self-controlled, and who has reduced his flesh and blood (by severe

austerities), who observes the vows (strictly), and has attained Nirvāṇa,—him we call a true Brāhmana.

तसपाणे वियाणेत्ता संगहेण य थावरे ।
जो न हिंसइ तिविहेण तं वयं बूम माहणं ॥ ४ ॥

4. He, who knows broadly (as well as in details i.e. thoroughly), both the mobile as well as the immobile (types of) living beings, and does not injure them in any of the three ways,—him we call a true Brāhmaṇa.

Exp. Trividhā Himsā : I. (i) In mind, i.e. thoughts, (ii) words, or (iii) deeds. II. (i) Doing it oneself, (ii) giving consent to others. and (iii) asking others to do it.

कोहा वा जइ वा हासा लोहा वा जइ वा भया ।
मुसं न वयई जो उ तं वयं बूम माहणं ॥ ५ ॥

5. He, who does not utter falsedood, whether from anger, or for fun (in jest), or from greed, or from fear,—him we call a true Brāhmaṇa.

चित्तमन्तमचित्तं वा अप्पं वा जइ वा बहुं ।
न गिण्हाइ अदत्तं जो तं वयं बूम माहणं ॥ ६ ॥

6. He, who does not take anything that is not (expressly) given to him, be it sentient or non-sentient, small or large(little or much), — him we call a true Brāhmana.

दिव्वमाणुसतेरिच्छं जो न सेवइ मेहुणं ।
मणसाकायवक्केणं तं वयं बूम माहणं ॥ ७ ॥

7. He, who does not carnally love celestial, human, or animal beings, either in thoughts, words or deeds,—him we call a true Brāhmaṇa.

जहा पोम्मं जले जायं नोवलिप्पइ वारिणा।
एवं अलित्तं कामेहिं तं वयं बूम माहणं॥८॥

8. He, who is not defiled (tainted) by pleasures, like a lotus, which grows in water but is not wetted (tainted) by it,—him we call a true Brāhmana.

अलोलुयं मुहाजीविं अणगारं अकिंचणं।
असंसत्तं गिहत्थेसु तं वयं बूम माहणं॥९॥

9. He, who is not greedy, lives on nothing (i.e. by begging only), who has no house, nor (any) property, and has no attachment (contacts) with householders, — him we call a true Brāhmana.

जहित्ता पुव्वसंजोगं नाइसंगे य बन्धवे।
जो न सज्जइ भोगेसु तं वयं बूम माहणं॥१०॥
(उ० 25 20-29)

10. He, who has abandoned all former ties and associations (with his parents etc.), and also with relatives and kinsmen, and who is not attached to pleasures,— him we call a true Brāhmana.

न वि मुंडिएण समणो न ओंकारेण बंभणो।
न मुणी रण्णवासेणं कुसचीरेण न तावसो॥११॥

11. One does not become a Śramana (a Jain monk) by tonsure (shaving of the head), nor a

Brāhmaṇa by (merely mechanically repeating) the sacred syllable Aum, nor an Ascetic, by (merely) living in the woods, nor a Tāpasa, by (wearing) garments of kuśa-grass and bark.

Exp. These are only external signs or marks (insignia) of the different orders — Bāhyalinga.

समयाए समणो होइ बंभचेरेण बंभणो ।
नाणेण उ मुणी होइ तवेणं होइ तावसो ॥ १२ ॥

12. One becomes a Śramana by equanimity ; a Brāhmana by chastity (celibacy) ; a Muni by knowledge, and a Tāpasa by penance.

कम्मुणा बंभणो होइ कम्मुणा होइ खत्तिओ ।
वइसो कम्मुणा होइ सुद्दो हवइ कम्मुणा ॥ १३ ॥

13 By *one's own actions* one becomes a Brāhmana, or a Kśatriya, or a Vaiśya, or a Śūdra.

एए पाउकरे बुद्धे जेहिं होइ सिणायओ ।
सव्वकम्मविणिम्मुक्कं तं वयं बूम माहणं ॥ १४ ॥

14. Thus has the Enlightened One declared, (that it is by these qualities) through which one becomes a Snātaka – a perfect monk, him, – who is free from all kārmic bondage,— we call a true Brāhmana.

Exp. Snātaka– (i) A Brahmin who has completed his studies at Gurukula; (ii) a perfect or liberated soul.

एवं गुणसमाउत्ता जे भवन्ति दिउत्तमा ।
ते समत्था समुद्धत्तुं परमप्पाणमेव य ॥ १५ ॥

(उ० 25.31–35)

15. The best amongst the Brāhmins (lit. twice-born), who possess all the good qualities mentioned above, they (alone) are able to uplift (save) themselves as well as others.

[XXVII]

Vīrya : Exertion or Energy

दुहा चेयं सुयक्खायं वीरियं ति पवुच्चई।
किं नु वीरस्स वीरत्तं कहं चेयं पवुच्चई ॥ १ ॥
(सू० I. 8.1)

1. Vīrya (Exertion) is said and defined to be of two types. But what is called the exertion of the virtuous (brave), and how is it explained (or defined)?

Exp. The second line is a question put by the disciple, while the first line is a statement made by the teacher. Vīrya : exertion, energy, power to act. This is inherent in the soul. No soul in the saṁsāra can ever remain inactive. Activity or exertion is the very essence of the soul in samsāra.

कम्ममेगे पवेदेन्ति अकम्मं वा वि सुव्वया।
एएहिं दोहि ठाणेहिं जेहिं दीसन्ति मच्चिया ॥ २ ॥
(सू० I. 8.2)

2. Some (heretic teachers) say that Vīrya consists in work, while others, who are pious (and zealous observers of vows), declare that it consists in complete cessation of activity (Akarman). Men appear to be (broadly) divided into two classes from these two points of view.

Exp. (1) Sakarma-vīrya and (2) Akarma-vīrya. When the Saṁsārī Jīva is still under the influence of

the past karman, and thus goes on doing actions, it is said to belong to the first type. When it has ceased to do actions as a result of faith (Darśana) and knowledge (Jnāna), then it is said to belong to the second type. The first is Bāla-vīrya — activities or exertions of an ignorant and misguided person; and the second is Pandita-vīrya — the exertions of a wise man.

सत्थमेगे तु सिक्खंता अतिवायाय पाणिणं ।
एगे मंते अहिज्जंति पाणभूयविहेडिणो ॥ ३ ॥

(सू० I. 8.4)

3. Some learn the sciences calculated to harm and destroy other living beings (Śāstra and Śastra : theory and practice); others study spells (and incantations), involving destruction of various living beings and creatures.

माइणो कट्टु माया य कामभोगे समारभे ।
हंता छित्ता पगब्भित्ता आयसायाणुगामिणो ॥ ४ ॥

(सू० I.8.5)

4. The deceivers practise deceit, and embark upon harmful activities for their own pleasures and amusements, being keen only on pleasures and comforts, they kill, cut, or dismember living beings

मणसा वयसा चेव कायसा चेव अन्तसो ।
आरओ परओ वा वि दुहा वि य असंजया ॥ ५ ॥

(सू० I. 8.6)

5. In thoughts and words, and finally in deeds (also), these men are careless, both here, as well as in the next (world).

> एयं सकम्मविरियं बालाणं तु पवेइयं ।
> इत्तो अकम्मविरियं पंडियाणं सुणेह मे ॥ ६ ॥
> (सू० I. 8.9)

6. Thus, the exertion of the ignorant (sinners) leading to karman, has been described (and explained). Now hear from me the exertion, leading to cessation of karman, on the part of the wise.

> दविए बंधणुम्मुक्के सव्वओ छिन्नबंधणे ।
> पणोल्ल पावकं कम्मं सल्लं कंतइ अन्तसो ॥ ७ ॥
> (सू० I. 8.10)

7. A pious monk (or a liberable soul), free from all (kārmic) bonds, who has severed all fetters and ties, after destroying all sinful karman, ultimately destroys or removes the thorn (of sin rankling in the soul).

Exp. There are three types of Śalyas : (1) Māyā (2) Nidāna and (3) Mithyā-darśana.

> सह संमइए णच्चा धम्मसारं सुणेत्तु वा ।
> समुवट्ठिए उ अणगारे पच्चक्खायपावए ॥ ८ ॥
> (सू० I. 8.14)

8. He (a wise monk) should always exert himself, having (first) renounced all sinful karman, and having comprehended the essence of religion, either

by intuition, or through listening (to religious instructions from his preceptors).

Exp. After a long practice and stay with teachers, a monk knows instinctively what is right and what is wrong. But failing this intuition, he should strictly adhere to the instructions he receives from his preceptors.

अणु माणं च मायं च तं पडिन्नाय पंडिए ।
आयतत्थं सुआदाय एवं वीरस्स वीरियं ॥ ९ ॥
(सू॰ I. 8.18)

9. A wise monk should completely renounce pride and deceit, even in their minutest form (or infinitesimal degree), having properly realised (and understood) the true and real nature of the soul (or mokśa). This is the exertion of a hero (or a wise man).

Exp The commentators give four different interpretations of the first line, probably based on different readings. अणु॰ is variously explained But the best interpretation here would be अणुमात्रम्.

पण्डिए वीरियं लध्दं निग्घायाय पवत्तगं ।
धुणे पुव्वकडं कम्मं णवं वा वि ण कुव्वई ॥ १० ॥
(सू॰ I. 15.22)

10. A wise man, who has gained strength (in exertion or control), which leads to the expiation of sinful actions, annihilates (lit. shakes off) all the karman done in the past, and does not also incur any fresh karman.

जे अबुद्धा महाभागा वीरा असम्मत्तदंसिणो।
असुद्धं तेसिं परक्कंतं सफलं होइ सव्वसो ॥ ११ ॥
(सू० I. 8·22)

11. Those men, who are not enlightened, and are (followers) of wrong faith (i.e. not endowed with righteousness), though they may be renowned as heroes (in the world, i.e. though they may be exerting a good deal), still (all) their exertions are always impure and bearing fruit (i.e. leading to fresh karman, and consequent samsāra).

जे य बुद्धा महाभागा वीरा सम्मत्तदंसिणो।
सुद्धं तेसिं परक्कंतं अफलं होइ सव्वसो ॥ १२ ॥
(सू० I. 8·23)

12. (On the other hand), the Enlightened Ones, the renowned heroes, endowed with righteousness (right faith), the good ones, — their exertions and efforts are always pure, and bear absolutely no fruit whatsoever; (i.e. their actions do not lead to fresh karman, and so they put an end to samsāra).

झाणजोगं समाहट्टु कायं विउसेज्ज सव्वसो।
तितिक्खं परमं नच्चा आमोक्खाए परिव्वएज्जासि ॥१३॥
(सू० I. 8·26)

13. Meditating, and performing religious practices, one should thoroughly abandon the body (i.e. all care of the body); realising that forbearance is the highest (principle, or the paramount duty), he (a monk) should live (lead an ascetic life) till he attains liberation.

[XXVIII]

Samyaktva : Righteousness

निसग्गुवएसरुई आणारुई सुत्तबीअरुइमेव ।
अभिगमंवित्थाररुई किरियासंखेवधम्मरुई ॥ १ ॥

(उ० 28·16)

1. Faith is produced by :—

(i) Nisarga :— Nature; in the case of certain beings it is just natural or inborn inclination.

(ii) Upadeśa :—Instruction.

(iii) Āgñā :—Command, order; either because some one, whom he normally obeys, has ordered him, or because he is told that this is the command of the Tīrthaṁkaras.

(iv) Sūtra :— By a study of the Sūtras i.e. canonical works.

(v) Bīja —Suggestion; he does not require any exposition in details, but has a very quick grasp and understanding. Just as a drop of oil expands on the surface of water, similarly an indication or suggestion is enough for such a man.

(vi) Abhigama —By comprehension or understanding of the meaning of the entire Āgama (including the twelfth Añga Dṛṣṭivāda.) Cp. तत् निसर्गादधिगमाद्वा । (तत्त्वार्थ०)

(vii) Vistāra :—By a complete course of study, and by means of various proofs and modes of reasoning. Such a person is very argumentative, and is not prepared to take anything on trust, unless his reason is satisfied. Cp. the king Paesi in Rāya-pasenaijjam.

(viii) Kriyā :—By performing all the religious duties enjoined for a pious man. Constant practice of these duties leads him to right belief in the end.

(ix) Samkśepa .—By a brief exposition of the scriptures and religous principles.

(x) Dharma .—By complete or implicit belief in the religion as preached by the Jinas. He needs no proofs and no arguments. The word of the Jinas is his Gospel.

Exp. The broad nature and prerequisites of Saṁyaktva have been explained in section VII – Mokśamārga. The details are supplied here.

निस्संकिय-निक्कंखिय-निव्वितिगिच्छा अमूढदिट्ठी य ।
उववूहथिरीकरणे वच्छल्लपभावणे अट्ठ ॥ १ ॥

(उ० 28·31)

2. Samyaktva par excellence — of the highest order—depends on the following eight points :—

(i) Nissankita :— Not to entertain any doubts and misgivings regarding the tenets or the doctrine.

(ii) Niṣkānkśita :— Not to have predilection or preference for any heterodox system. There are people who cannot take a firm decision and their minds go on oscillating.

(iii) Nirvicikitsā :— Not to be doubtful regarding the fruit of Dharma ; e.g. people sometimes feel that they are being duped and deprived of their pleasures etc. by the promise of a better world in the next birth.

(iv) Amūḍha–dṛṣṭi :—Not to have one's faith or belief shaken by the glamour or pomp and influence of heretics.

(v) Upabṛṁhana :— Praising and encouraging a righteous man belonging to one's own religion. Encouraging co-religionists; appreciating and praising them for their righteousness.

(vi) Sthirīkarana :— Encouraging and helping a co–religionist in firmly following the tenets Sometimes a weak man gives in, when faced with rigorous discipline, or when he has committed a sin. On such occasions, he needs sympathy and understanding He should be brought to the right path by proper means and be persuaded to stick to the right path.

(vii) Vātsalya :— Love and affection for co-religionists. He should always shower love and

affection on them, and should be always by their side in all their trials and tribulations (in a true missionary spirit).

(viii) Prabhāvanā :– By exalting the doctrine. He should always act in such a manner that his actions, will always bring glory and credit to his religion.

मिच्छादंसणरत्ता सनियाणा कण्हलेसमोगाढा ।
इय जे मरंति जीवा तेसिं पुण दुल्लहा बोही ॥ ३ ॥
(उ० 36·258)

3. Those living beings, who are engrossed in false faith, who commit sins, and are enveloped in black Leśyā till their death,—for them enlightenment is very difficult to obtain.

Exp. For Leśyā see section XXX infra.

सम्मदंसणरत्ता अनियाणा सुक्कलेसमोगाढा ।
इय जे मरंति जीवा तेसिं सुलहा भवे बोही ॥ ४ ॥
(उ० 36·257)

4. (On the other hand) those living beings, who are intent on righteousness, do not desire for any worldly fruit for their austerities (or commit no sins), and are enveloped in white Leśyā,—for them enlightenment (or Samyaktva) is easy to obtain.

जिणवयणे अणुरत्ता जिणवयणं जे करेंति भावेणं ।
अमला असंकिलिट्ठा ते होंति परित्तसंसारी ॥ ५ ॥
(उ० 36·259)

5. Those, who are devoted to (and love) the creed of the Jinas, and who also practise it devoutly and piously, are pure, and not tormented by passions etc., are the ones who will cross the saṁsāra; (or their saṁsāra will be for a limited – finite – period only).

धम्मसद्धाए णं भंते ! जीवे किं जणयइ ? धम्मसद्धाए णं सायासोक्खेसु रज्जमाणे विरज्जइ ॥ ६ ॥

(उ० 29.3)

6. "Oh Revered Sir ! What does the soul acquire by faith in the religion ?" By faith in the religion, the soul becomes indifferent to pleasures (or agreeable sensations) to which he was (formerly) attached.

सम्मद्दिट्ठी जीवो जइ वि हु पावं समायरइ किंचि ।
अप्पो सि होइ बंधो जेण न निद्धंधसं कुणइ ॥ ७ ॥

(वंदित्तुसूत्र गा० 36)

7. The soul, who is endowed with righteousness, may sometimes commit some sinful activities ; but he does so innocently, and therefore the (kārmic) bond is negligible, because he does not commit those actions with wicked intentions (i.e. with a desire to injure others).

Exp. Even in ordinary life, we look to the 'motive' of the person committing a crime. And if there is no motive or intention, then the offender is let off with a light punishment.

[XXIX]

Bhāvanā : Reflections

भावणाजोगसुद्धप्पा जले णावा व आहिया।
नावा व तीरसंपन्ना सव्वदुक्खा तिउट्टइ ॥ १ ॥

(सू० I· 15·5)

1. He, whose soul is purified by (constantly) meditating on Reflections, is said to be like a ship (floating) on water; just as the ship reaches the shore (safely), he also reaches the end of all sorrows and miseries.

Exp These Reflections or 'Mental Whispers' on the vanity and futility of human life, and the world in general, are a source of courage, and serve as a fillip and strength when a man is dejected and depressed.

जम्मं दुक्खं जरा दुक्खं रोगाणि मरणाणि य।
अहो दुक्खो हु संसारो जत्थ कीसन्ति जन्तवो ॥ २ ॥

(उ० 19·15)

2. Birth is misery; old age is misery; and so are diseases and death. Oh! This saṁsāra, wherein living beings suffer pains and agonies, is nothing but misery.

इमं सरीरं अणिच्चं असुई असुइसंभवं।
असासयावासमिणं दुक्खकेसाण भायणं ॥ ३ ॥

(उ० 19·12)

3. This body is not permanent; it is impure and of impure origin; it is but a temporary habitation (of the soul), and is (nothing but) a receptacle of suffering and pain.

गब्भाइ मिज्जंति बुयाबुयाणा णरा परे पंचसिहा कुमारा।
जुवाणगा मज्झिमथेरगा य चयंति ते आउखए पलीणा ॥ ४ ॥
(सू॰I·7·10)

4. Some (living beings) die as embryos, others as babies who can or cannot (yet) talk; still others as boys wearing tufts of hair; others as youths, or in middle age, or in old age; at the expiry of their life, all have to discard the body and depart (from this world).

दाराणि य सुया चेव मित्ता य तह बन्धवा।
जीवन्तमणुजीवन्ति मयं नाणुव्वयन्ति य ॥ ५ ॥
(उ॰ 18·14)

5. Wives and sons, friends and relations, all depend on a man so long as he is living, but none of them follow him in death.

तं एक्कगं तुच्छसरीरगं से चिईगयं दहिय उ पावगेणं।
भज्जा य पुत्ता वि य नायओ य दायारमन्नं अणुसंकमन्ति ॥६॥
(उ॰ 13·25)

6. Having burnt his lone (forlorn), and worthless body on the funeral pile, his wives, sons, as well as other kinsmen follow another, who will provide for them (i.e. some one else, who now becomes the head of the family).

न तस्स दुक्खं विभयन्ति नाइओ न मित्तवग्गा न सुया न बन्धवा।
एक्को सयं पच्चणुहोइ दुक्खं कत्तारमेव अणुजाइ कम्मं ॥ ७ ॥
(उ० 13.23)

7. Neither his kinsmen, nor friends, nor sons, nor relations will share his sufferings; he (the doer) alone suffers his sorrows and misery ; for, the karman follows only the doer.

नीहरन्ति मयं पुत्ता पियरं परमदुक्खिया।
पियरो वि तहा पुत्ते बन्धू रायं तवं चरे॥ ८ ॥
(उ० 18.15)

8. The sons, in great sorrow (and bereavement), will remove the dead body of their father (to the cremation ground); and similarly the parents (remove) the dead bodies of (their) sons, and relatives (or brothers). O King ! Practise penance.

अब्भागमियम्मि वा दुहे अहवा उक्कमिए भवान्तिए।
एगस्स गई य आगई विदुमन्ता सरणं न मन्नई॥ ९ ॥
(सू० 1.2.3.17)

9. When calamity befalls him, or when death approaches him, he has to go (to the other world), and come back (i.e. be reborn again) all alone, (therefore) the wise realise that parents, relatives, friends etc. cannot give one (any) protection.

चेच्चा दुपयं च चउप्पयं च खेत्तं गिहं धणधन्नं च सव्वं।
सकम्मबीओ अवसो पयाइ परं भवं सुंदरपावगं वा ॥ १० ॥
(उ० 13.24)

10. Leaving behind bipeds and quadrupeds, his fields, house, corn, wealth, and (in fact) leaving everything, the helpless man, accompanied only by his karman, departs to the other world (or existence), whether it is good or bad (depending on his own karman).

Exp. सकम्मबीअ.—It could also mean 'स्वकर्मबीजः'—'with his own Karman as the seed' for his future birth. But the first sense is preferable.

माया पिया ण्हुसा भाया भज्जा पुत्ता य ओरसा।
नालं ते मम ताणाय लुप्पंतस्स सकम्मुणा ॥ ११ ॥

(उ० 6.3)

11. Mother, father, daughter-in-law, brother, wife, and one's own sons, (all these) will not be able to afford me any protection, when I shall have to suffer for my actions.

सव्वं जगं जइ तुहं सव्वं वावि धणं भवे।
सव्वं पि ते अपज्जत्तं नेव ताणाय तं तव ॥ १२ ॥

(उ० 14.39)

12. Even if the whole world belongs to you, and you own all the wealth (and treasures in the world), even then, you will find all that (possession) inadequate (i.e. you will not be happy with it), and it will certainly not be able to save (protect) you (in the hour of death).

चिच्चा वित्तं च पुत्ते य णाइओ य परिग्गहं।
चिच्चाण अंतगं सोयं निरवेक्खो परिव्वए ॥ १३ ॥

(सू० I. 9.7)

13. Leaving his wealth, sons, kinsmen and (all) his property (possessions), and leaving sorrow that never ceases, a monk should move about without any (worldly) desires and expectations.

बन्धप्पमोक्खो अज्झत्थेव ॥ १४ ॥

(आचा० 5·2)

14. Release from bondage is entirely dependent on one's own self (i.e. it is not caused by any external agency).

एगब्भूए अरण्णे वा जहा उ चरई मिगे।
एवं धम्मं चरिस्सामि संजमेण तवेण य ॥ १५ ॥

(उ० 19·77)

15. As a deer roams about in the forest, all by itself (all alone), even so I shall practise the religion by (observing) self-control and practising austerities.

Exp. This is called Mṛgacaryā — wandering, or moving about all alone like a wild animal (or deer). Just as a wild animal does not care for any companion, even so a monk should not seek a companion in life. He should learn to lead a solitary life.

तं मा णं तुब्भे देवाणुप्पिया, माणुस्सएसु कामभोगेसु सज्जह रज्जह गिज्झह मुज्झह अज्झोववज्जह ॥ १६ ॥

(नाया० viii. P. 114)

16. Do you not, therefore, O Beloved of Gods! be attached to, interested in, be greedy of, be

infatuated and obessed with human pleasures and enjoyments.

Exp. Mallī (the only female Tīrthaṁkara), is addressing the six kings – her friends and companions in austerities in her previous birth.

As a result of Māyāśalya (deceit), she was born a woman. She used to practise more severe austerities on the sly or secretly, and thus she not only was guilty of a sort of breach of promise, but she was also guilty of deceit – *though in a good cause*. The story of Mallī is given in Nāyādhammakahāo ch. VIII.

[XXX]

Leśyās

किण्हा नीला य काऊ य तेऊ पम्हा तहेव य।
सुक्कलेसा य छट्ठा य नामाइं तु जहक्कमं ॥ १ ॥
(उ० 34·3)

1. The names, in due order, of the different Leśyās are as follows :-

(1) Kṛṣṇā—black; (2) Nīlā — blue; (3) Kāpotā — grey; (4) Tejas — red; (5) Padma — yellow-pistil coloured, and (6) Śuklā—white.

Exp. The doctrine of Leśyās—' Colours or tinges of the soul ' — is peculiar to Jainism. The soul, by nature, is pure and spotlessly white as crystal. But the Kārmic matter (Pudgala) that envelops the soul, produces the various colours or tinges, and they are said to be the colours of the soul. These Leśyās are the causes of the duration of karman : कर्मस्थितिहेतवः लेश्याः। They are also defined as अध्यवसायविशेषाः —the different conditions produced in the soul by the influence of different karman; they are, as it were, the reflection of the karman of the soul. Cp.

कृष्णादिद्रव्यसाचिव्यात् परिणामो य आत्मनः।
स्फटिकस्येव तत्रायं लेश्याशब्दः प्रवर्तते ॥ (उत्त० अव०)

" The alteration produced on the soul, just as on a crystal by the presence of black things etc., is denoted

by the word Leśyā. The Leśyā, or according to the above explanation, what produces Leśyā, is a subtile substance accompanying the soul." The etymology of the word is rather obscure.

पंचासवप्पवत्तो तीहिं अगुत्तो छसुं अविरओ य।
तिव्वारंभपरिणओ खुद्दो साहसिओ नरो॥ २॥
निद्धंधसपरिणामो निस्संसो अजिइंदिओ।
एयजोगसमाउत्तो किण्हलेसं तु परिणमे॥ ३॥
(उ० 34 21–22)

2 & 3. A man who is urged by the five Āsravas (i.e. one who commits the five-fold sins), who is not guarded by the three Guptis, who has not ceased to injure the six-fold (living beings), commits cruel acts, is wicked and violent, is not afraid of (is blind to) consequences, is hardhearted, and who has not subdued his senses,—such a man develops the black Leśyā.

इस्साअमरिसअतवो अविज्जमाया अहीरिया य।
गेद्धी पओसे य सढे पमत्ते रसलोलुए सायगवेसए॥ ४॥
आरम्भाओ अविरओ खुद्दो साहस्सिओ नरो।
एयजोगसमाउत्तो नीललेसं तु परिणमे॥ ५॥
(उ० 34.23–24)

4 & 5. A man possessing the following (bad) qualities. viz. envy, anger, lack of austerities (self-control), ignorance, deceit, shamelessness, greed, hatred, cunningness and wiles; a man who is greedy of pleasures and always pursues (fresh) pleasures,

and enjoyments, who does not abstain from harmful (sinful) undertakings, who is wicked and violent; a man engrossed in such types of activities (possessing the above-mentioned bad qualities) develops the blue Leśyā.

वंके वंकसमायारे नियाडिल्ले अणुज्जुए।
पलिउंचग ओवहिए मिच्छदिट्ठी अणारिए ॥ ६ ॥
उप्फालगदुट्ठवाई य तेणे यावि य मच्छरी।
एयजोगसमाउत्तो काऊलेसं तु परिणमे ॥ ७ ॥
(उ० 34·25–26)

6 & 7. A man who is crooked (dishonest) in words and deeds, who is base (and treacherous), not straightforward, a dissembler and deceiver, given to prevarication and cheating, unrighteous (perverse and heretic), vile (ignoble), one who indulges in hurtful (insulting) and vile (or vituperative) talk, a thief, full of jealousy; a man of such (bad) habits, and engrossed in such activities, develops the grey Leśyā.

नीयावित्ती अचवले अमाई अकुऊहले।
विणीयविणए दंते जोगवं उवहाणवं ॥ ८ ॥
पियधम्मे दढधम्मेऽवज्जभीरू हिएसए।
एयजोगसमाउत्तो तेऊलेसं तु परिणमे ॥ ९ ॥
(उ० 34·27–28)

8 & 9. A man who is humble (and modest), steadfast (not fickle-minded), free from deceit and inquisitiveness (morbid curiosity), well-disciplined

and restrained, attentive to his studies and duties, who loves religion, and is firm in (practising) it, who is afraid of sin, and strives after the good (of his self, or who strives for the good of all), — a man of such habits, and who is absorbed in such activities, develops the red Leśyā (Tejas).

पयणुकोहमाणे य मायालोभे य पयणुए ।
पसंतचित्ते दंतप्पा जोगवं उवहाणवं ॥ १० ॥
तहा पयणुवाई य उवसंते जिइंदिए ।
एयजोगस्समाउत्तो पम्हलेसं तु परिणमे ॥ ११ ॥
(उ० 34·29–30)

10 & 11. A man who has but little anger, pride, deceit, and greed, whose mind is calm and tranquil, who is well-controlled, who is (very) attentive and careful in his studies and duties, who speaks but little, is calm, and subdues his senses,—a man of such habits, and who is absorded in such activities, develops the yellow–pistil Leśyā (Padmā).

अट्टरुद्दाणि वज्जित्ता धम्मसुक्काणि झायए ।
पसंतचित्ते दंतप्पा समिए गुत्ते य गुत्तिसु ॥ १२ ॥
सरागे वीयरागे वा उवसंते जिइंदिए ।
एयजोगसमाउत्तो सुक्कलेसं तु परिणमे ॥ १३ ॥
(उ०34·31–32)

12 & 13. A man, who avoids the two types of evil meditation, viz. Ārta and Raudra – sinful and wicked thinking, but engages himself in auspicious thoughts, viz. Dharma and Śukla dhyāna – Religious

and auspicious meditation; whose mind is at peace, who is self-controlled, who practises the (five) Samitis and (three) Guptis,— whether he still possesses passions or is entirely free from them, (but) is very peaceful and tranquil, and controls his senses,—a man of such habits, and absorbed in such activities develops the white Leśyā (Śuklā).

Exp. Dhyāna : Meditation, deep thinking. It is of four types : (i) Ārta, (ii) Raudra, (iii) Dharma and (iv) Śukla. The first two are evil, and the last two are auspicious types of meditation.

> **किण्हा नीला काऊ तिन्नि वि एयाओ अहम्मलेसाओ ।**
> **एयाहि तिहि वि जीवो दुग्गइं उववज्जई ॥ १४ ॥**
>
> (उ० 34.56)

14. The black, blue and grey Leśyās are sinful types of Leśyās. By means of these three Leśyās the soul is born in miserable and low types of existence (such as hellish beings, lower animals etc.).

> **तेऊ पम्हा सुक्का तिन्नि वि एयाओ धम्मलेसाओ ।**
> **एयाहि तिहि वि जीवो सुग्गइं उववज्जई ॥ १५ ॥**
>
> (उ० 34.57)

15. The red, yellow, and white Leśyās are good and auspicious types of Leśyās. By means of these (three), the soul attains a good form of existence (such as celestial or human birth).

तम्हा एयासि लेसाणं अणुभावे वियाणिया ।
अप्पसत्थाओ वज्जित्ता पसत्थाओऽहिट्ठिए मुणी ॥ १६ ॥
(उ॰ 34 61)

16 A monk should, therefore, know and comprehend the true nature (and effect) of these Leśyas he should avoid the evil (inauspicious) ones, and adopt the good (auspicious) ones

[XXXI]

Mṛttyu : Death

माणुस्सं च अणिच्चं वाहिजरामरणवेयणापउरं ॥ १ ॥
(औप० सूत्र-34)

1. Human birth is only momentary and abounds in diseases, old age, death, pangs and agonies.

डहरा वुड्ढा य पासह गब्भत्था वि चयन्ति माणवा।
सेणे जह वट्टयं हरे एवं आउखयम्मि तुट्टई ॥ २ ॥
(सू० I. 2.12)

2. See, (in this world) young and old, and (sometimes) even in the mother's womb, human beings die. As a hawk (pounces upon and) catches a quail, so is the span of life snapped (by death), when the (term of) life is spent (exhausted).

Exp. Just as a hawk pounces upon, and kills a quail all of a sudden, similarly Death comes down upon living beings, like a bolt from the blue. And it spares *none*, whether young or old, even the unborn. ' Death lays His icy hand on all. '

जहेह सीहो य मिगं गहाय मच्चू नरं नेइ हु अन्तकाले।
न तस्स माया व पिया य भाया कालम्मि तम्मंसहरा भवन्ति ॥३॥
(उ० 13.22)

3. Just as a lion seizes an antelope (or an animal) and carries it off, so Death carries off a man in his

last hour (when his end has come); neither his mother, nor father, nor brother, can come to his help at that (crucial) time.

Exp. It is better to read तम्मी सहरा भवंति । सहर (देशी)—A friend, companion; rather than तम्मि अंसहरा etc. which would mean—at the crucial hour, they cannot share even a part of his life; the first reading is preferable.

इह जीविए राय असासयम्मि धणियं तु पुण्णाइं अकुव्वमाणो ।
से सोयई मच्चुमुहोवणीए धम्मं अकाऊण परम्मि लोए ॥ ४ ॥
(उ० 13·21)

4. Oh King ! he, who in this life, which is but purely temporary, has done absolutely no good actions, and has not (at all) practised religion,—such a man, (bitterly) repents when he becomes a prey to death, and reaches the next world (or birth).

जस्सत्थि मच्चुणा सक्खं जस्स चऽत्थि पलायणं ।
जो जाणे न मरिस्सामि सो हु कंखे सुए सिया ॥ ५ ॥
(उ० 14·27)

5. He, who has (formed) friendship with Death (i.e. is on friendly terms with Death), or who is confident of escaping from Him, or who knows (for certain) that he will not die, he alone may expect the morrow ; (i.e. he alone can expect to see the next day dawn).

Exp. How can you be sure of being alive to-morrow, when you do not know when you will die ?

So do not put off till to-morrow what you can do to-day.

अज्झवसाणनिमित्ते आहारे वेयणापराघाए ।
फासे आणापाणू सत्तविहं झिज्जए आउं ॥ ६ ॥
(स्थानाङ्ग॰ vii)

6. Life diminishes in the following seven ways (seven causes of decay and death) :—

(1) Adhyavasāna : Brooding over some (shocking) incident, sorrow, love, hatred, etc.

(2) Nimitta : Wounds inflicted by weapons, etc.

(3) Āhāra : (Excess of) food.

(4) Vedanā : Suffering pain, agony, diseases etc.

(5) Parāghāta : Wounds caused by falling down etc. from great heights.

(6) Sparśa : Coming into contact with a hard substance like stone etc., or a poisonous reptile, etc.

(7) Āna–prāna : Respiration ; when the respiratory system fails. Suffocation, Asphyxia.

जहा सागडिओ जाणं समं हिच्चा महापहं ।
विसमं मग्गमोइण्णो अक्खे भग्गम्मि सोयई ॥ ७ ॥
एवं धम्मं विउक्कम्म अहम्मं पडिवज्जिया ।
बाले मच्चुमुहं पत्ते अक्खे भग्गे व सोयई ॥ ८ ॥
(उ॰ 5·14–15)

7 & 8. As a cart–driver, who knowingly leaves the even and smooth high way, and getting on a

rugged road, repents when the axle is broken, even so the fool, who transgresses religion (or abandons it), and embraces unrightousness (sin), repents when he is a prey to death, like the cart-driver repenting for the broken axle

Epx जाण-जानन्—knowing, being aware of But it is possible that we have a pun here जाण-यानम्-Vehicle अक्ख-अक्ष – Axle and इन्द्रियs or sense organs ' When his sense-organs or इन्द्रियs are broken i e when he has lost their use and is a crippled old man

> **सन्तिमे य दुवे ठाणा अक्खाया मारणन्तिया।**
> **अकाममरणं चेव सकाममरणं तहा ॥ ९ ॥**
> **बालाणं अकामं तु मरणं असइं भव।**
> **पण्डियाणं सकामं तु उक्कोसेण सइं भव ॥ १० ॥**
>
> (उ० 5 2 3)

9 & 10 There are said to be two types of death I Sakama-marana Voluntary death, death with one's own will, and II Akama-marana Involuntary death, death against one's will Death against one's will or (involuntary) death is that of ignorant men, and it happens many times, but voluntary, or death with one's own will, is that of the wise, and it comes only once

Exp The ignorant die many deaths in the sense that they are born again and again In the case of the wise, i e the Kevalins, they die only *once*. Ukkosena – Utkarsena – Maximum

तओ से मरणन्तम्मि बाले संतस्सई भया ।
अकाममरणं मरई धुत्तेव कलिणा जिए ॥ ११ ॥
(उ॰ 5-16)

11. And then, at the hour of death, the fool is tortured and trembles with fear ; he dies the death against his will (involuntary death), having lost his only chance, like a gambler vanquished by Kali.

Exp. Kali : A technical term from the play of dice; a particular throw of the dice.

न संतसंति मरणंते सीलवन्ता बहुस्सुया ॥ १२ ॥
(उ॰ 5-29)

12. (But) the virtuous and the learned are not in the least afraid at the time of death.

बालमरणाणि बहुसो अकाममरणाणि चेव बहुयाणि ।
मरिहिंति ते वराया जिणवयणं जे न जाणंति ॥ १३ ॥
(उ॰ 36-260)

13. Those miserable wretches, who do not know the creed of the Jinas, will many a time die the deaths of the ignorant and the fool, and also 'deaths against one's own will' (i.e. involuntary deaths).

[XXXII]

Para-bhava : Rebirth

तेणावि जं कयं कम्मं सुहं वा जइ वा दुहं।
कम्मुणा तेण संजुत्तो गच्छई उ परं भवं॥ १॥
(उ० 18·17)

1. And whatever actions he (a man) may have committed, good or bad, accompanied by that Karman only, he goes to the next form of existence.

अद्धाणं जो महंतं तु अपाहेज्जो पवज्जई।
गच्छंतो सो दुही होइ छुहातण्हाइपीडिओ॥ २॥
एवं धम्मं अकाऊणं जो गच्छइ परं भवं।
गच्छन्तो सो दुही होइ वाहिरोगेहिं पीडिओ॥ ३॥
अद्धाणं जो महंतं तु सपाहेज्जो पवज्जई।
गच्छन्तो सो सुही होइ छुहातण्हाविवज्जिओ॥ ४॥
एवं धम्मं पि काऊणं जो गच्छइ परं भवं।
गच्छन्तो सो सुही होइ अप्पकम्मे अवेयणे॥ ५॥
(उ. 19·18–21)

2. He, who embarks on (undertakes) a long journey, with no provisions (for the road), will come to grief on his way (there), suffering from hunger and thirst.

3. Similarly he, who starts for (goes to) the next world, without having followed religion, will come to grief on his way there, being afflicted by illness and disease.

4. (On the other hand) he, who starts on a long journey equipped with (proper) provisions, will be happy (and comfortable) on his way there, being free from (the pangs of) hunger and thirst.

5. Similarly he who, having practised religion, starts (his journey) for the next world, will be happy on his journey there, as he will have little Karman and little suffering. (He will not be burdened with the load of Karman, and consequently his suffering will also be less).

इह जीवियं अणियमेत्ता पब्भट्ठा समाहिजोएहिं।
ते कामभोगरसगिद्धा उववज्जन्ति आसुरे काए॥ ६॥
(उ० 8·14)

6. Those, who (even after becoming monks) do not discipline their lives (i.e. do not adhere to discipline), are (said to be) fallen from meditation and ascetic practices (austerities); they are greedy of pleasures, and enjoyments, good and tasty food, and are born again as Asuras.

जे केइ बाला इह जीवियट्ठी पावाइं कम्माइं करेन्ति रुद्दा।
ते घोररूवे तमिसंधयारे तिव्वाभितावे नरए पडंति॥ ७॥
(सू० I. 5.1·5)

7. All those cruel and ignorant fools who, in this world, for the sake of worldly life commit sinful actions, will sink (fall) into the horrible hell which is enveloped in dense darkness, and is full of intense suffering.

मा पच्छ असाधुता भवे अच्चेही अणुसास अप्पगं।
अहियं च असाहु सोयई से थणई परिदेवई बहुं ॥ ८॥
(सू० I. 2.3.7)

8. Lest the lot of the wicked should befall you, get over (escape) the influence of senses, and discipline yourself; a bad (wicked) man grieves much, he howls (groans), and bewails a lot (when he goes to hell).

जहाऽऽएसं समुद्दिस्स कोइ पोसेज्ज एलयं।
ओयणं जवसं देज्जा पोसेज्जावि सयंगणे ॥ ९॥
तओ से पुट्ठे परिवूढे जायमेए महोदरे।
पीणिए विउले देहे आएसं परिकंखए ॥ १०॥
जाव न एइ आएसे ताव जीवइ से दुही।
अह पत्तम्मि आएसे सीसं छेत्तूण भुज्जई ॥ ११॥
जहा से खलु ओरब्भे आएसाए समीहिए।
एवं बाले अहम्मिट्ठे ईहई नरयाउयं ॥ १२॥
(उ० 7.1-4)

9. Just as somebody, with a view to (entertain) a guest, brings up a young ram, gives it rice and gram, and feeds it in his yard.

10. Then, when it is fed and becomes big, fat, and large-bellied, is fattened, and has a plump body, it awaits (i.e. becomes ready for) the guest.

11. So long as no guest arrives, the miserable (wretch) lives; but as soon as a guest arrives, its head is cut off, and it is eaten.

12. As the ram is intended for a guest, even so the ignorant and the worst type of sinner longs for (i.e. is destined for or awaits) the life in hell.

जहा कागिणिए हेउं सहस्सं हारए नरो।
अपत्थं अंबगं भोच्चा राया रज्जं तु हारए ॥ १३ ॥
एवं माणुस्सगा कामा देवकामाण अन्तिए।
सहस्सगुणिया भुज्जो आउं कामा य दिव्विया ॥ १४ ॥
अणेगवासानउया जा सा पण्णवओ ठिई।
जाणि जीयन्ति दुम्मेहा ऊणे वाससयाउए ॥ १५ ॥
(उ० 7·11–13)

13. Just as a man, for the sake of one Kākinī (risked and) lost a thousand (Kārsāpanas); or as a king lost his kingdom (as well as his life), by eating man oes, which he was forbidden to do.

14. Even so are human pleasures compared with (lit by the side of) divinepleasures; divine life and divine pleasures are thousand times, and even more, superior (to human life and pleasures).

15. The duration of life of one, who is endowed with (excellent) knowledge, is many Nayutas of years; but the ignorant and evil-minded ones stake (lose) all that for the sake of a (paltry) life of less than a hundred years.

Exp. Kākinī—Eightieth part of a Kārṣāpana, a coin current in ancient India. The stories alluded to are from every day life; cp. Pennywise and Pound-foolish. Sometimes a man loses a large sum of money in trying to save a few paise. Similarly, when a

patient is told to live on a diet, and give up certain foods and drinks, he succumbs to the temptation, and consequently loses his life.

Nayuta—A very huge period of time.

जहा य तिन्नि वणिया मूलं घेत्तूण निग्गया।
एगोऽत्थ लहई लाभं एगो मूलेण आगओ॥ १६॥
एगो मूलं पि हारित्ता आगओ तत्थ वाणिओ।
ववहारे उवमा एसा एवं धम्मे वियाणह॥ १७॥
(उ० 7·14-15)

16 & 17. Just as, for instance, three merchants (once) set out on their travels, each with his (own) capital; one of them made a profit, the second returned (only) with his capital, but the third merchant returned home having lost even his capital. This parable is taken from common (everyday) life. Know that it is even so in religion.

माणुसत्तं भवे मूलं लाभो देवगई भवे।
मूलच्छेएण जीवाणं नरगतिरिक्खत्तणं धुवं॥ १८॥
(उ० 7·16)

18. Human life is the capital; profit is (comparable to) celestial existence; through loss of the capital, men are sure to be born either as denizens of hell, or as lower creatures.

एवं जियं सपेहाए तुलिया बालं च पंडियं।
मूलियं ते पवेसन्ति माणुसिं जोणिमेन्ति जे॥ १९॥
(उ० 7·19)

19. Considering thus the loss (that is likely to be incurred), one should weigh (the pros and cons, or

the consequences of the life led by) the ignorant and the wise; those, who are reborn again as human beings, may be said to have brought back (at least) thier capital.

Exp. This parable is also taken from common life, and the application is also such that it can be understood by even a man in the street. And there in lies the beauty of the Āgama texts. The illustrations, parables, similes are all from common or everyday experience.

वेमायाहिं सिक्खाहिं जे नरा गिहिसुव्वया।
उवेन्ति माणुसं जोणिं कम्मसच्चा हु पाणिणो॥ २० ॥
(उ० 7·20)

20. Those men who, through the exercise of various vows and disciplines, become pious householders (or householders practising well all the vows etc.), will (again) be born as human beings. For, all living beings, verily, reap the fruit of their (own) actions (Karman).

Exp. Karman is the only real thing, all else is unreal, in that it does not help a man. According to the commentators, souls get human birth through four causes :—

(1) Prakṛtisubhadratā—Kind disposition.
(2) Prakṛtivinītatā—Love of discipline.
(3) Sānukrośatā —Compassion (for all living beings).
(4) Amatsaritā—Absence of jealousy.

जेसिं तु विउला सिक्खा मूलियं ते अइच्छिया।
सीलवन्ता सवीसेसा अदीणा जन्ति देवयं ॥ २१ ॥

(उ० 7.21)

21. But those (men) of strong (rigorous) discipline, who practise excellent virtues (vows), and possess special (distinctive) good qualities, who are never depressed and dejected, can be said to have increased (multiplied) their capital, and go to the world of celestial beings.

कुसग्गमेत्ता इमे कामा सन्निरुद्धम्मि आउए।
कस्स हेउं पुराकाउं जोगक्खेमं न संविदे ॥ २२ ॥

(उ० 7.24)

22. In this very limited (span of) life (allotted to human beings), these worldly pleasures are but like (a dew-drop dangling on) the tip of a blade of grass! For the sake of what (or with what object in view) then, does a man not care to comprehend (realise) the (value of) acquiring and protecting (the precious possession of) human life (and higher gain)?

Exp. Life is hemmed in - beset - with so many dangers and difficulties, and one can never tell when it will come to an end abruptly. The so-called pleasures and enjoyments are but ephemeral. It is like trying to catch a few stray drops of honey which may accidentally fall in the mouth of a man, who is clutching at a straw, while about to fall in a well. The straw is being gnawed at by rats. The man cannot come out of the well as there is a tiger and

a wild elephant waiting to make short work of him outside At the bottom of the well, there is a huge boa constrictor, with its mouth gaping wide to swallow the man the moment he falls down As the wild elephant in its fury gives a blow to the Banyan tree near the well, the bee-hive is disturbed, and drops of honey from the honey-comb start dripping down Even in that precarious situation, the man tries to lick the stray drops of honey that fall on his body Human pleasures are also, likewise, precarious and of very short duration, and beset with dangers and calamities This is the famous मधुबिन्दुदृष्टान्त—The analogy of a drop of honey

Yoga — New acquisition getting something which one does not possess Ksema — Guarding or protecting something already acquired

Man has already obtained human life It is a precious acquisition and he should guard it very carefully And he should also strive to achieve something more and higher viz divine life or liberation But if he is blind to this, he will risk and lose his human birth for something which is trash, and then repent only when it is too late

> पच्छा वि ते पयाया खिप्पं गच्छन्ति अमरभवणाइं।
> जेसिं पिओ तवो संजमो य खंती य बंभचेरं च॥२३॥
>
> (दश० 4 28)

23 Those, who hold these things as very dear (in their heart, i e are keen on it), viz austerities,

self-control, forgivingness, and celibacy, they quickly reach the abodes of celestial beings, even if they have renounced the world late (i.e. late in life).

Exp. If a man has the right frame of mind, if he makes a correct and proper choice, then it does not matter whether he is a householder or a monk. The external marks and signs (Bāhyalinga) are immaterial. Such a householder is in reality a monk (Bhāvataḥ), and so even if he actually renounces the world late in life (i.e. in old age), he will attain heaven, or sometimes even Mokṡa (liberation).

इड्ढी जुई जसो वण्णो आउं सुहमणुत्तरं।
भुज्जो जत्थ मणुस्सेसु तत्थ से उववज्जई ॥ २४ ॥
(उ० 7·27)

24. He is again born as a human being, after his celestial life is exhausted, (in a family) where there is prosperity and plenty, splendour (and glory), name and fame, longevity, and eminent happiness.

Exp. Cp. प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ (भग० 6·41)

अकुव्वओ णवं णत्थि कम्मं नाम विजाणइ।
विन्नाय से महावीरे जेण जाई ण मिज्जइ ॥ १५ ॥
(सू० I·15·7)

25. He, who does not undertake any fresh acts, does not acquire any new (Karman); he knows the (nature of) Karman truly and well (thoroughly). Having thus thoroughly known and comprehended

(Karman and Nirjarā also), he becomes a great hero (on the battlefield of saṁsāra), and then he is neither born (again), nor does he die (again).

Exp. Such a man, a great hero, destroys the enemies in the form of Karman, and is then freed from samsāra, as he has become victorious in the last battle. Just as one must know the enemy fully, before attacking him, similarly one must know the true nature of Karman, and then only one can understand, and plan ways and means to destroy it. Nirjarā — Destruction of Karman. जाई = जायई ।

[XXXIII]

Naraka-vedanā : Tortures in Hell

The concepts of heaven and hell are a necessary corollary of the belief in the transmigration of the soul. Every orthodox system of Indian Philosophy believes in the latter, and so naturally in the existence of heaven and hell. We find, e.g. in our everyday life, men being punished for crimes. And just as there are prisons here for the guilty and the criminals, even so there are supposed to be hells for those who are morally guilty, and who cannot be adequately punished in this world. Heaven is the reward for good actions, and hell the punishment for bad deeds.

नेरइयत्ताए कम्मं पकरेत्ता नेरइएसु उववज्जन्ति, तं जहा—
महारंभयाए, महापरिग्गहयाए, पंचिंदियवहेणं, कुणिमाहारेणं ॥ १ ॥

(औप० 56)

1. Living beings are born in hell because of their own karman. That (karman) is as follows :—

(i) By doing actions that involve great injury to living beings ; (e.g. waging a war, man-slaughter, etc.).

(ii) By amassing (illegitimately) vast possessions; (that is possible only by depriving many others of their possessions).

(iii) By killing five-sensed living creatures.

(iv) By eating flesh.

Exp. There are supposed to be seven hells, corresponding to seven earths. These hells are said to be situated below the Madhyaloka, and are enveloped in utter darkness.

जारिसा माणुसे लोए ताया दीसन्ति वेयणा।
एत्तो अणंतगुणिया नरएसु दुक्खवेयणा ॥ २ ॥

(उ० 19·7)

2. Oh father! the suffering of pain in hell is infinitely more (intense and) painful than the suffering as seen (i.e. experienced) in the world of men.

अच्छिनिमीलियमेत्तं नत्थि सुहं दुक्खमेव पडिबद्धं।
नरए नेरइयाणं अहोनिसं पच्चमाणाणं ॥ ३ ॥

(जीवा० प्रति० 3·3·95)

3. In hell, the hellish beings, who are tortured (and suffer for their actions) throughout day and night, get no happiness whatsoever, even for the duration of the winking of eyes; there is continuous (non-stop) misery and sorrow (in store for them).

अइसीयं अइउण्हं अइतण्हा अइक्खुहा अइभयं वा।
निरए नेरइयाणं दुक्खसयाइं अविस्सामं ॥ ४ ॥

(जीवा०प्रति० 3.3.95)

4. In hell, the hellish beings have to suffer without break (or respite) hundreds of sorrows (and sufferings) like excessive cold, intense heat, intense thirst, intense hunger, and excessive fear.

जहा इहं अगणी उण्हो इत्तोऽणंतगुणो तहिं ॥ ५ ॥
जहा इमं इहं सीयं इत्तोऽणंतगुणे तहिं ॥ ६ ॥
(उ॰ 19·47-48)

5 & 6. Though fire be hot here, it is infinitely more so there. Though there may be cold here, it is of infinitely greater intensity there (in hell).

छिंदंति बालस्स खुरेण नक्कं उट्ठे वि छिंदंति दुवे वि कण्णे ।
जिब्भं विणिक्कस्स विहत्थिमित्तं तिक्खाहिं सूलाहिऽभितावयंति ॥७॥
(सू॰ I. 5·1·22)

7. They cut off the nose of the ignorant (sinner) with a razor, they also cut off his lips and ears; pulling out his tongue a span's length, they torment him (by piercing it) with sharp pikes.

Exp. परमाहम्मिया – परमअधार्मिका: । Just as there are wardens in prison, similarly there are these beings in hell who are in charge of hellish beings.

ते तिप्पमाणा तलसंपुडं व राइंदियं तत्थ थणंति बाला ।
गलंति ते सोणियपूयमंसं पज्जोइया खारपइद्धियंगा ॥ ८ ॥
(सू॰ I·5·1·23)

8. Those ignorant (sinners), dripping (with blood), shriek loudly day and night, like the dry leaves of palm trees (rustling in the wind). Their blood, matter (fat), and flesh are dropping off (from their bodies), while they are being roasted, and their bodies are being smeared with natron (salt).

रुहिरे पुणो वच्चसमुस्सिअंगे भिन्नुत्तमंगे परिवत्तयंता ।
पयंति णं णेरइए फुरंते सजीवमच्छे व अयोकवल्ले ॥९॥
(सू॰ I.5.1·15)

9. And they turn the writhing hellish beings (victims) round, and stew them like living fish, in an iron caldron filled with their own blood (in their own juice), their limbs covered with ordure and their heads cut off.

नो चेव ते तत्थ मसीभवंति ण मिज्जई तिव्वभिवेयणाए।
तमाणुभागं अणुवेदयंता दुक्खंति दुक्खी इह दुक्कडेणं ॥ १० ॥
(सू० I. 5.1 16)

10. And yet they are not reduced to ashes, nor do they die of their excessive tortures and pains; but experiencing and undergoing the punishment for their sinful actions, the miserable wretches suffer for their misdeeds.

Exp. If they were to die before suffering their term, they would escape the punishment, and so they are not allowed to die. Just as a prisoner, awarded capital punishment or life sentence, is not allowed to commit suicide, because in that case the law does not have its revenge.

ते णं तत्थ णिच्चं भीया णिच्चं तसिया णिच्चं छुहिया णिच्चं उव्विग्गा णिच्चं उपप्पुआ णिच्चं वहिया णिच्चं परममसुभ-मउलमणुबद्धं निरयभवं पच्चणुभवमाणा विहरंति ॥ ११ ॥
(जीवा० प्रति० 3.2.89)

11. They (hellish beings) live there in constant fear and alarm, always hungry and disgusted, always depressed, always wounded and bleeding, and always experiencing the agonies in hell, which is very evil, and firmly bound by bad karman.

नरइयाणं भंते ! केवइयकालं ठिई पन्नत्ता ? गोयमा ! जहन्नेणं दसवाससहस्साइं उक्कोसेणं तेत्तीसं सागरोवमाइं ॥ १२ ॥

(जीवा॰ प्रति॰ 3.3.222)

12. O Revered Sir ! what is the duration of life of hellish beings ? " O Gautama ! the minimum life of a hellish being is ten thousand years and the maximum is thirtythree Sāgaropamās.

Exp. Palyopamā and Sāgaropamā : These are huge periods of time.

एयाणि सोच्चा णरगाणि धीरे न हिंसए किंचण सव्वलोए।
एगंतदिट्ठी अपरिग्गहे उ बुज्झिज्झ लोयस्स वसं न गच्छे ॥१३॥

(सू॰ I·5·2 24)

13. A wise man, hearing (i e. knowing) of these (tortures in) hells, should never kill any living beings in the whole world ; having firm faith (believing absolutely) in the true doctrine, and renouncing all possessions (and property), he should know (the right faith), and should never be a slave to the world, (i.e. should never allow himself to be tempted by worldly things).

[XXXIV]

Śikṣapada : Discipline

इह माणुस्सए ठाणे धम्ममाराहिउं नरा ॥ १ ॥

(सू० I 15 15)

1 Here, in this world, men are (born) for practising (propitiating) religion

Exp What is, or what should be the purpose of human life ? The answer is — Practice of religion Man is the crown of creation, and is endowed with reason or Buddhi And he must, therefore, make the best of the opportunity

जाईमरणं परिन्नाय चर संकमणे दढ ॥ २ ॥

(आचा० I 2 3)

2 Having (thoroughly) realised and understood (the cycle of) birth and death (i e samsara), a man should live (move about), being firm in the rules of good conduct

कसेहि अप्पाणं जरेहि अप्पाणं ॥ ३ ॥

(आचा० I 4 3)

3 O Man ! emaciate yourself, and waste yourself (i e undergo physical hardships by austerities)

सव्वं सुचिण्णं सफलं नराणं ॥ ४ ॥ (उ० 13 10)

4 Every good deed done shall have its reward (will bear fruit) for men

Exp. A good deed is never wasted. But one must have faith and patience. There are some actions which bear fruit immediately; e.g. if a man jumps from a hill top, or takes deadly poison, the effect would be instantaneous. But when a patient takes a tonic prescribed by his physician, he cannot expect any quick results. Same is the case with good actions.

संसयं खलु सो कुणई जो मग्गे कुणई घरं ।
जत्थेव गन्तुमिच्छेज्जा तत्थ कुव्विज्ज सासयं ॥ ५ ॥

(उ० 9·26)

5. He, who builds a house (somewhere) on the way (i.e. before reaching his final destination), is doing a dubious thing (i.e. he has undertaken a risky venture); he should (better) build a permanent residence, only in the place where he wants to go.

Exp. If a traveller starts building a house for himself on his way, he is doing an unwise or imprudent thing. Even commonsense teaches us this much. We are like travellers on this planet. Our final destination is somewhere else.

वेराइं कुव्वई वेरी तओ वेरेहिं रज्जई ।
पावोवगा य आरंभा दुक्खफासा य अन्तसो ॥ ६ ॥

(सू० I. 8·7)

6. A hater goes on hating (others), (or a cruel man goes on indulging in cruelties), and then takes delight in his hatred (cruelties). But (he is not aware that all) harmful activities are sinful, and ultimately bring about (make him suffer) miseries.

जसं कित्तिं सिलोगं च जा य वंदणपूयणा ।
सव्वलोयंसि जे कामा तं विज्जं परिजाणिया ॥ ७ ॥
(सू० I.9.22)

7. Fame, glory, renown, homage and honours, pleasures and enjoyments in the whole world,—all these a wise man should know and comprehend (truly), and renounce.

Exp. Unless a man realises the true nature of things, he cannot renounce them. Once he knows that these things do not really matter, then only he can renounce them

अट्ठावयं न सिक्खिज्जा वेहाइयं च णो वए ॥ ८ ॥
(सू० I.9.17)

8. He (a monk) should not learn to play chess (or gambling), and should not indulge in speech contrary (or derogatory) to religion.

आवन्ना दीहमद्धाणं संसारम्मि अणन्तए ।
तम्हा सव्वदिसं पस्सं अप्पमत्तो परिव्वए ॥ ९ ॥
(उ० 6.12)

9. They (the ignorant or careless) have started on a long trek (journey) in this endless samasāra ; therefore, a careful (i e. a wise) man, looking in all directions, should move about carefully (so that he will not miss the right road).

इहमेगे उ भासन्ति सायं साएण विज्जई ।
जे तत्थ आरियं मग्गं परमं च समाहियं ॥ १० ॥
(सू० I. 3.4.6)

10. There are some (opponents) who argue that pleasant things (effects) are obtained (only) from pleasant things (causes). But these men scorn (scoff at) the noble path, capable of the highest good.

Exp. The argument of the opponents is : Like cause like effect. From good, can be produced good, and from bad, only bad will result. How can you, then, expect heavenly pleasures by giving all sorts of discomforts to your body ? Of course this is a diabolically wicked argument.

Jacobi quotes the following verse from the commentary purporting to belong to the Pustimārga (?) a Tāntric sect of the Buddhists. In that case our Gāthā is a diatribe against them.

मनुन्नं भोयनं भुच्चा मनुन्नं सयनासनं ।
मनुन्नंसि अगारंसि मनुन्नं झायए मुनी ॥

मा एयं अवमन्नंता अप्पेणं लुंपहा बहुं ।
एयस्स उ अमोक्खाए अयोहारि व्व जूरह ॥ ११ ॥

(सू० I. 3.4.7)

11. Do not, by disdaining this (right faith or path), lose (sacrifice) much for the sake of little. By not discarding this (false faith or wrong path), you will repent later on, like one (merchant) who carried the load of iron.

Exp. This story is told in Rāyapasenaijjam by Kesikumāra Samana to king Paesi. Some merchants started on a journey. They first came upon a mine

of iron All of them took a load of iron with them and proceeded forward In due course, they came upon mines of copper, lead, silver, and finally gold All, except one merchant, discarded their previous burden in exchange for one more precious But one man would not discard the load of iron Now, just as because of his obstinacy and pig-headedness, he lost so much for so little, similarly people who cling to false faiths, will suffer a great loss

जहा य अंडप्पभवा बलागा अंडं बलागप्पभवं जहा य।
एमेव मोहाययणं खु तण्हा मोहं च तण्हाययणं वयन्ति ॥१२॥

(सू॰ 32 6)

12 As a crane is produced from an egg, and an egg is produced from a crane, so they (the wise) say that desire is the origin (cause) of delusion, and delusion (in its turn) is the origin of desire

Exp This is a vicious circle A man caught in this whirligig or eddies, must make a strenuous effort to get out of it otherwise he is lost

पढमं नाणं तओ दया एवं चिट्ठइ सव्वसंजए।
अन्नाणी किं काही किं वा नाहिइ छेयपावगं ॥ १३ ॥

(दश॰ 4 10)

13 First there is (must be) knowledge, then (should follow) compassion (for living beings), then only can he obtain the status of a fully self-controlled monk What can an ignoramus do ?

Exp. Knowledge is of paramount importance. Unless he knows what is life and what is non-life, how will he be able to practise Ahiṁsā?

दुल्लहा उ मुहादाई मुहाजीवी वि दुल्लहा।
मुहादाई मुहाजीवी दो वि गच्छन्ति सोग्गइं ॥ १४ ॥

(दश॰ 5. 1. 100)

14 Those who give for nothing (i.e. without any selfish motive), and those who receive for nothing, both these types are very rare (to be met with in this world). Both of them attain a good state of existence after death.

Exp. Just as there is grace in giving, so also there is grace in receiving. The giver, while giving, should give as a part of his duty, and should not expect *anything* in return. And the receiver also, no matter what and how much he receives, should accept it in the same spirit. Of course, this applies only to monks. They should not, in any way, undertake anything for their livelihood. This is to refute the doctrine of the Ājīvikas.

जत्थेव पासे कइ दुप्पउत्तं काएण वाया अदु माणसेणं।
तत्थेव धीरो पडिसाहरेज्जा आइण्णओ खिप्पमिव क्खलीणं ॥१५॥

(दश॰ चू॰ 2.14)

15. The moment a monk sees (realises) that he has committed an evil act (or mis-behaved), either in thoughts, words or deeds, he should instantly withdraw himself (from it, or shrink from it) as a

noble horse (comes to a halt) instantly the reins (are pulled).

Exp. The moment he sees and realises his mistake, he should immediately correct himself.

सीहं जहा खुड्डमिगा चरंता दूरे चरंती परिसंकमाणा ॥
एवं तु मेहावि समिक्ख धम्मं दूरेण पावं परिवज्जएज्जा ॥१६॥
(सू॰ I. 10.20)

16. Just as the smaller (weak) animals keep away from a lion, being afraid of him, even so a wise man, discerning the religion, should keep himself away (at a distance) from sin.

Exp. He should instinctively shrink from sin, just as the smaller animals in the forest keep away from a lion or a tiger.

आलोयण निरवलावे आवईसु दढधम्मया ।
अणिस्सिओवहाणे य सिक्खा निप्पडिकम्मया ॥ १७ ॥
अण्णायया अलोभे य तितिक्खा अज्जवे सुई ।
सम्मदिट्ठी समाही य आयारे विणओवए ॥ १८ ॥
धिईमई य संवेगे पणिही सुविहि संवरे ।
अत्तदोसोवसंहारे सव्वकामविरत्तया ॥ १९ ॥
पच्चक्खाणे विउस्सग्गे अप्पमादे लवालवे ।
झाणसंवरजोगे य उदए मारणंतिए ॥ २० ॥
संगाणं च परिण्णाया पायच्छित्तकरणे वि य ।
आराहणा य मरणंते बत्तीसं जोगसंगहा ॥ २१ ॥
(सम॰ 32)

17 — 21. The following thirty-two योगसङ्ग्रहs or शिक्षापदs — Steps of Discipline — have been pointed out by the wise ; they are as follows :—

(1) Ālocanā : Faithful confession of sins, committed knowingly or unknowingly, before the preceptor.

(2) Nirapalāpa : Not to reveal Ālocanā to others.

(3) Āpatsu Dṛdha-dharmatā : Keeping firm faith in religion, even in times of distress and difficulties. To regard religion as the firm sheet-anchor.

(4) Aniśrita-upadhāna : To practise austerities without any ulterior motive. Penance for the sake of penance.

(5) Śikṣā : Learning, training (discipline).

(6) Niṣpratikarmatā : Disregarding the body. No toilet of the body or not to pamper it, even in illness etc, no nursing.

(7) Ajnātatā : Visiting only unknown houses and families on his begging round.

(8) Alobha : Not to be greedy or desirous of good things, or not to wish to have them more when obtained.

(9) Titikṣā : Patient suffering.

(10) Ārjava Straightforwardness.

(11) Śucitā : Purity in penance. (It is *not* the bodily purity that matters, but *mental* purity).

(12) Saṁyak-Dṛṣti : Righteousness ; Right Faith.

(13) Samādhi : Tranquility, peace of mind.

(14) Ācāra : Observance of the five-fold rules of conduct, i.e. the five great vows.

(15) Vinayopeta Possessing humility, discipline

(16) Dhrtimati Possessing courage, fortitude

(17) Samvega Keen desire or craving for Mokśa

(18) Pranidhi To have a balanced mind To remain calm and cool com मायाशल्य न कार्यम्

(19) Suvidhi To be meticulous in the practice of all the rules of monkhood

(20) Samvara To guard one s self against the Asravas To put a stop to them

(21) Ātmadosa-upasamhara Shrinking from, i e giving up all faults that are likely to cause harm to the soul

(22) Sarva-kama-viraktata To be indifferent to all pleasures and enjoyments

(23 & 24) Pratyakhyana Complete renunciation of karman, and all worldly activities Com मूलगुणविषय उत्तरगुणविषय च ।

(25) Vyutsarga — Kayotsarga Abandoning all bodily care and sitting or standing in one particular posture (Asana), and to meditate on the self

(26) Apramada To be very careful and watchful against any transgression or violation of the rules and vows etc

(27) Lavalave Doing prescribed duties at the proper or stipulated time

(28) Dhyāna–saṁvara–yoga : To train or discipline one's thoughts towards saṁvara—craving for Mokṡa.

(29) Māranāntika – udaya: To suffer patiently all sufferings and calamities even if they are likely to bring about his death.

(30) Samga–parigñyā : Severing all contacts with former relatives, friends etc.

(31) Prāyascitta: Expiation; this is a corollary of Ālocanā Mere oral confession will not do. He must sincerely repent for the mistakes, and also undergo some expiation for them.

(32) Ārādhanā (maranānte) : To be keen on propitiating the vows at the time of or until death.

Exp. A man may lead a very pious life. But the last hour is very important If he does not die a peaceful and pious death. then all his penance is wasted. So he must strive to remain a good and pious monk, *especially in his last moments*. Cp

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ (भग० 8·5)

नाणस्स सव्वस्स पगासणाए अन्नाणमोहस्स विवज्जणाए ।
रागस्स दोसस्स य संखएणं एगन्तसोक्खं समुवेइ मोक्खं ॥२॥
(उ० 32.2)

22. By the light of universal knowledge (omniscience), by the avoidance of ignorance and delusion, by totally destroying love and hatred, the soul attains Mokṡa, which is (nothing but) absolute bliss.

से हु चक्खू मणुस्साणं जे कंखाए य अंतए।
अंतेण खुरो वहई चक्कं अंतेण लोट्टई ॥ २३ ॥

(सू॰ I.15.14)

23. He, truly is the eye (guide) of men, who dwells on the end of desire (i.e. who has no desires); a razor runs on its edge (i.e. the razor's end or edge only is useful), and a wheel rolls (only) on its end (i.e the rim).

अंताणि धीरा सेवंति तेण अंतकरा इह ॥ २४ ॥

(सू॰ I. 15.15)

24. The wise resort to the ends of things (*or* take only rough and coarse food,) and hence they are called ' Makers of End ' here (in this world).

Exp. 'अतकर'—Cp. the title अंतगडदसाओ—The Eighth Añga of the Jain Canon. It contains the stories of men who attained liberation in that very birth.

अंत — (i) The real nature of things (वस्तुस्वरूप); (ii) Rough and coarse things.

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